

# APD E F E N CE OF THE BLES-

sed masse, and the sacrifice therof,  
prouynge that it is auayleable  
both for the quicke and the dead.  
and that by Chyistes owne and  
his apostles ordynaunce, made &  
set forth by Rycharde Smyth doc-  
tour in diuinitie, and reader of þ  
kynges highnes lesson of di-  
uinitie, in his maiesties v-  
niuersitie of Oxforde.

Wherin are dyuers doubttes ope-  
ned, as it were by the waye, ouer  
and aboue the pꝛincipall,  
and cheyfe matter:

*Multo mellius est uera rustice, q̄ falsa diserte proferre.*  
It is muche better to bryng forth true  
thynges rudely, then false thyng-  
ges eloquently.

*Hiero. ad Damasum in exposi. prima uisionis Esae.*



**T**he autours names out of the  
 whiche this treatice is gathered,  
 and the tyme whan they were that  
 therby men may se that the masse  
 is not set bp of late by the co-  
 uetousnes of preistes as  
 some say falsely it is.

**The grekes:**

Dionisius Ariopag,	anno d.	47
Ignatius	Anno.	d. 104
Clemens	anno.	324
Ireneus	anno.	303
Origines,	anno.	325
Gregory Nazian.	anno.	369
Athanasius	anno.	341
Eusebius	anno	301
Cyrillus	anno	361
Epiphanius	anno.	361
Chrisostomus	anno	411
Basilus.	anno	361
Gregorius Emyss.	anno	341
Theophilus,	anno	361

Damasc

the  
red,  
that  
nasse  
0.

d. 47  
l. 104  
324  
303  
228  
369  
34  
30  
36  
36  
41  
36  
34  
36  
ma

Pol. ii.  
Demascenus anno 440  
Theodoretus anno 306  
Theophilaetus  
Julianus episcopus Toletanus 845

### The Latyns.

Anaeletus anno 101  
Euaristus anno 110  
Alexander anno 119  
Tertullianus anno 120  
Arnobius an. 305. Lactatius 305  
Cyprianus anno 259  
Hylarius anno 345  
Ambrosius anno 429  
Hieronimus anno 429  
Augustinus anno 440  
Fulgentius anno 497  
Gregorius Magnus anno 609  
Beda anno 683  
D. Hugo Etherius anno 1160  
Rupertus anno 1123  
Innocentius anno 1200  
Isodorus anno 610

A. ii.

RICARDVS SMYTHAEVS

Candido Lectori, S. D.



DES VDA Thic  
libellus, optime le  
ctor, aut solum pe  
nitus rudibus, &  
indoctis in christia  
na philosophia,  
aut certe una cū ijs & illis, qui nō  
ita multū in illius studio promoue  
rint. Hos enim dūtaxat istac mea  
qualicumq; opella iuare studio  
habui, ne quis horum ab ipsa pies  
tate, quod ad rem, de qua hīc cons  
trouertitur, attinet, ignorantia, &  
inſcitia veri aberret, vel male sanis  
hominum contionibus persuasus,  
vel librorum, qui hāresibus respar  
gūtur, lectione, vt sic ineptiat, de  
mentatus, et si quis ab huius rei re  
ligione iam descuerit, is in pro  
cinctu atq; parato habeat, quo sus

Inuenietur  
omnium pene  
malorum ma  
ter esse igno  
rantia D. Cle  
ment. 4. re  
cog. c. 5.

um

um agnoscat errorem, agnitum ex  
osum habeat, respuat, & funem (ut  
est in paræmia) reducat, quo albo  
germane christianorum, à quo te-  
mere, & impie nomen suum ex-  
pūxerit, denuo adceseatur, alio-  
qui tanq̃ extrema (ut habet vetus  
dictum) faba disperiturus. Quam  
vero feliciter in hac re sim versa-  
tus, & spartam, quam sum indepa-  
tus, dextre adornauerim, iudicent  
eruditi, qui candide & recte de re-  
bus diuinis sentiunt, ut quos solos  
moror, & quorum iudicio, ac calcu-  
lo stet velim, aut cadat hæc, quam  
ieci alea. Quod si quis hic quærat  
Britannici sermonis lænocinia, &  
leporem, spe frustrabitur sua. Dū  
enim hanc appararem conflictatis  
unculam, consultissimum mihi est  
illico visum, omnia planius, intelli-  
gibilius, ac crassiore (ut aiunt) mi-  
nerua hominum lectioni credere,  
quo



quo ad imperitam multitudinem,  
quam instituendam suscepi, maior,  
vberior, ac luculentior, ex hoc meo  
labore dimanaret utilitas, nec esset  
quod illorū remoraretur progressū.  
Nihil certē pensi habebā, tam etsi  
viderim ex dictionis ipsius inue-  
nustate quibusdam, quibus nihil ni-  
si undiq; tersum ad blandiatur, &  
arrideat, plurimū fastidij suboritus  
rū & hinc quosdā ab libelli lectiōe,  
vix iā vno & altero perfecto folio  
decessuros, meumq; nomen apud  
illos, vel hoc nomine obscurius fo-  
re, ac nonnihil eleuatum iri meam  
qualēcumq; in literis estimationē.  
Si quid itaq; Christiane lector tibi  
interim, dum hunc libellum perles-  
gis, forte occurrerit, quod tuo displi-  
ceat palato, siue quod id genuinū,  
& germanum non spiret nostratis  
eloquij nitorem, quem ipse non ita  
magni duco, ut ingenue fatear, si  
ue

ue quod sententia vna, vel altera,  
 seu scripturarum enarratio, seu ar-  
 gumētorū profligatio, & depulsio,  
 tuo limato excussoq; iudicio alicu-  
 bi parum arrideat. Primum cogita  
 me, data opera, anglici sermonis  
 cōtempnisse lauticias, quo (ut iam  
 antea commemorauerim) minori  
 negotio a rudibus intelligere r, de-  
 inde me hominem esse, & proinde  
 nihil humani ( ut comicus ait) à  
 me alienum, falli posse, decipi, &  
 errare, nolle tamen in errore perti-  
 naciter edurare, sed erratorum à  
 quoq; commonefactum, incūctan-  
 ter, ac perq; libenter consilium in  
 melius commutaturū, & gratiam,  
 vel multo maximam admonitori  
 ex animo habiturum, tantum abest  
 ut cum eo sim quicq; expostulatus  
 rus, seu illi succensurus. Consultū  
 est illud Di. Gregorij Nazianze-  
 ni, Optabile est nāq; mihi & præ-  
 clarum

clarum, usq; ad ultimam discere se  
necesse, quoniam nulla ætas ad  
perdiscendum sufficere potest, o  
ratione. vii. Postremo hoc tibi, op  
time lector, in mentem subeat, quo  
ties tibi quippiam in hac elucubra  
tione displicet, me occupatissimū  
esse, ac tantum non negociorū vn  
dis adobrutum, ut non iam integer  
(uti par fuit) sed aut prelegēdo, aut  
de rebus arduis differendo, de las  
satus, & propemodum a studendo  
abhorrens, nō integros dies, sed vix  
horas aliquot succisiuas, seu fur  
tivas, (ut Hieroni, loquitur) vnius  
tantum mensis hoc libello contex  
endo insumpserim. Nec sum o  
nia hic complexus, cādide lector,  
quæ hac de re à uiris doctis prodi  
ta legerim, sed multa de industria,  
& ueluti destinato, transmisi silen  
tio, ne uolumen iusto maius esset,  
& ipsius prolixitas lectori, aut pau  
lo

lo occupatori, aut nauseabundo,  
 cieret nauseam, & fastidium pare-  
 ret. Porro, non sum nescius, lector  
 pie, esse inter nostrates nō paucos  
 huic proninciæ obeundæ longe  
 magis idoneos, q̃ me esse citra frō-  
 tis iacturā ipse queam agnoscere,  
 si id oneris, aut subire non recusa-  
 rent, aut per negotia subire illis li-  
 ceret. Quod tamen cum a nemine,  
 vel leuiter attactum, neq̃ attenta-  
 tum, hactenus viderim, malui equi-  
 dem meam qualemcunq̃ in caele-  
 stium literarum cognitione esti-  
 mationem nonnihil periclitari, dū  
 nō ita dextre & feliciter instituto  
 tam sancto coronis, aut manus su-  
 prema accesserit, quam pati meæ  
 gentis fidē, iā nōnihil cōcussam, &  
 labefactatam, ullius imposturis, &  
 præstigijs, pessum iri, ac interire,  
 modo per me staret, ne id fieret,  
 effectū dare, & ita quorūdā impijs  
 cona-



conatibus obuiā ire, ne illis quātū  
libeat, liceat, neue uirus suum  
pro sua libidine, & improbo studio  
mortalibus afflent, & eos in suarū  
hereseon nassā, unde illis nunquā,  
nisi apprime a grē, se postea extria  
care liceat, pro suo arbitratu pera  
trahant. Hoc si contigisse uidero,  
abūde cōpensatū hūc meū laborē,  
satq; feliciter eum mihi cefsisse ex  
istimauero, tametsi multorū inte  
rim dentes, plusq; theoninos, me  
subinde morsicātes, senserim, quo  
rū uituperium mauelim, q̄ laudem,  
ut a quibus laudibus tolli, est plane  
uituperari: pios sane, & eruditos,  
admodum moror, quos nihil addu  
bito hūc meū conatū, ut sedulū qui  
dē, & a pio profectū aīo, candide  
probaturos, quippe quos nō p̄terit  
illud flacci. Est quodam prodire  
tenus, si nō datur ultra. Nec quod  
uidua euangelica, quē exile planē,  
& les

Scimus deo de  
reptum esse  
quicquid sit p  
uiribus. D. G.  
Naxi. orat: 7:

quātū  
 suum  
 studio  
 suarū  
 nquā,  
 extria  
 per  
 dero,  
 bore,  
 Te ex  
 inte  
 , me  
 quo  
 lem,  
 lane  
 itos,  
 ddu  
 i qui  
 lide  
 erit  
 dire  
 od  
 ne,  
 les

et leuidentæ (ut est in puerbio) mu  
 nus contulerit in carbonam, à chri  
 sto cordis expensore, adeo non au  
 dierit male, ut illo nomine præcla  
 ro fuerit ornata encomio. Age  
 itaq; lector, boni cōsulē, quod nūc  
 euulgo. Si enim id feceris, facturū  
 autem non diffido, calcar mihi ad  
 des haud mediocrē, ad plura hoc  
 genus aggrediendum, concinnan  
 dum, & inuulgandum, ut hinc pñ  
 lectores nonnihil referant com  
 pendij, & commodi, cum ad alioz  
 rū, tū ad suā ipsorū constabiliēdā  
 fidem, atq; ad eos christianæ reli  
 gioni denuo asciscendos, qui illi  
 ualefecerint, absq; ea descuerint,  
 non tam inconsulte, quam impie.  
 Vale, lector pie, & aut his fructu  
 mecum, (ut habet ille) aut meliora,  
 quod hominis fuerit christiani, im  
 parti. Oxonia Anno ab orbe as  
 serto. 1546. Mense Septembri,

Horatius.

**N**ote, good reader, this godly  
sayenge of saynt Basyll  
the greate.

*Triper. Hist.  
li. 7 Cap. 36.*

**W**hen saynt Basyll (as the tri-  
pertite story telleth) was ad-  
vertised & moued by a certen offi-  
cer of the emperoure Calens, to  
followe the tyme, and not to suffer  
so many churches to be piteously  
bered thzough a small subtiltie of  
Doctrine, as then it was, and the  
sayde officer had promised to him  
the emperours fauour and amitie  
if he wolde ceasse, speakynge a-  
gaynst heresye then being spronge  
up and spzed among the people, he  
made this godly & catholyke aun-  
swere. Adolescentibus hec conue-  
niunt uerba, illi & illorum similes  
alia respiciunt. Nā qui diuinis inu-  
triti sunt eloquijs, corrupti de diui-  
nis dogmatibus, ne unam quidem  
syllabam patiuntur, sed pro his (si

con-

contingat) etiā omnes mortis species amplectuntur. Amicitiam autem imperatoris magnā quidē cū pietate iudico, sine qua perniciem potius hanc appello. That is to saye in englysh. These wordes are mete for spyngoldes, oꝝ yonkers, they and lyke to them do regarde suche. For they, whiche are nourished by with oꝝ in scripture, do suffer, no not one syllable of goddes doctrynes to be corrupted, but if it happē they embrace pea al kindes of deathe. But I do iudge the emperours amitie oꝝ frendshyppe betely great, beinge coupled oꝝ toynded with godlynnes, withoute the whiche I do call it rather destruction, then amitee. This was undoubtedly a very godly aunswer, and wonderous seemely for a good and a holy bysshop, worthy not to be redde onely of all learned men, and



and especially of bysshoppes, but  
to be also diligently noted, p<sup>r</sup>in-  
ted in memo<sup>r</sup>y, & folowed of them;  
that they beyng thereby instruc-  
ted do not let for any mans frend-  
shyppe or for any benefites offered  
to them, to stande stoutely, and  
manly in defense of the true doc-  
tryne of Chyiste and his church;  
the foundation and pyller of the  
truth not sufferinge one tote or sil-  
lable thereof to be taken awaye,  
and abolyshed by the craftie, and  
deuellishe perswasions of ill wy-  
ters, or teachers, but continuallye  
by scriptures, the autoritie of chy-  
stes church and stronge reasons  
defendynge it. For s. Austen saith.  
Cōtra rationē nemo sobri⁹, cōtra  
scripturā nemo christianus, contra  
ecclesiā nemo pacificus senserit.  
That is to saye. No sobre, or well  
aduyled man wyll iudge againste  
reason

De trini. 4.  
ca. 6.

beaso, no chyste man against scrip-  
 ture, no quyet man againste the  
 church. Wolde god that all men,  
 and women readyng, & hearpyng  
 this notable and catholique sen-  
 tence, pronounced by the auncient  
 & great clerke saint Austen, wolde  
 receyue it, and in al pointes of our  
 religion folowe it. For then there  
 shold not be among vs chyste peo-  
 ple so many schysmes, and yll opi-  
 nions agaynst the faythe, as they  
 nowe are, but they shoulde shortly  
 ceasse, and the true doctryne of  
 C H R I S T, and his churche  
 flourish agayne, whiche is kno-  
 wen (as Vincentius Lyrinensis  
 wytte a thousand yeares syne)  
 by aunciente, generaltye and a-  
 greyng of the fathers in it. I  
 was moued (gentyll reader) to  
 wyte thys catholique, and  
 godlye sentence of Saynte  
 Basyl



**A DEFEN-  
CE OF THE SACRI-  
fice of the masse.**

Made and set furth by mayster  
Rycharde Smyth doctour in di-  
uinite, and reader of the kynges  
hyghnes lesson of diuinite  
in hys maiesties vni-  
uersitie of Ox-  
forde.

Wherin are diuerse doubttes o-  
pened, ouer and aboue the  
pꝛincipall matter.

*Multo melius est uera rustice : q̄ falsa diserte pro-  
ferre. Ibero, ad damasum.*

It is muche better to bring forth true  
thynges rudely, then false  
thynges eloquently.





**T**O my mooste gracious  
soueraigne lord Henry the  
eyghte, by the grace of god  
kyng of England, Fraunce,  
and Ireland, defender of the  
faith, and of the church of  
England and also of Ire-  
land, in erth supreme  
head nexte vnder  
christ, al helth  
and felicitie.



**M**ost gracious  
soueraigne lord,  
hauinge made  
of late. ii. trea-  
tises, the one  
intituled The assertion, and  
defence of the sacramente  
of

of the aulter, and the other  
the defense of the sacrifice of  
the masse, Determinynge  
With my self accordynge to  
my moost bounden duetye,  
to dedycate them both vnto  
your moost excellent high-  
nes, as wel for that your said  
hyghnes is the mooste Wor-  
thy defender of chrystes reli-  
gion, as also for the conso-  
naunce, and vicinitie of the  
matter and argument here-  
in. I do now, according to  
the sayde Determination ex-  
hibite, present, and offer this  
treatise of the sacrifice of the  
masse vnto your royall ma-  
iestie, semblably as already  
I haue

I haue donethe other of the  
assertion, and Defence of the  
sacrament of thaulter, most  
humibly besechynge youre  
highnes gratiouselye to ac-  
cepte this my pooze doinge,  
and to fauour it.

Your graces mooste humi-  
ble subiecte, chapleyne, be-  
dyfman, and seruaunt.

Rycharde Smythe,



THEOPHILI AD AV  
tolycum, lib. i.

**L**ingua quidē diserta, & dictio  
tersa, delectationem & laudē  
afferunt, nec non plurimum con-  
ducunt miseris mortalibus, quorū  
animus deprauatus est, ad uanam  
gloriam parandam. Cæterum ue-  
ritatis studiosus non animum ad-  
ijcit sermonibus corruptis, verum  
sedulo inquirat quēnam materia,  
siue quis effectus, aut quodnam op-  
us sit orationis. That is to saye,  
A wel spoken tongue, & eloquence,  
do byynge delectation and prayse,  
they also do moche profytte myse-  
rable men ( whose mynde is cor-  
rupted) to gette bayneglorie.  
But he that loueth the truthe, set-  
teth not hys mynde to corrupte  
speeches, or sayenges, but he en-  
quyret

V  
quy rethe dyllygentlye, what the  
matter is, eyther what the  
effecte, or what is the  
worke of the  
oratoyn.

Eme, lege, iudica;  
Bye, reade, iudge

**T**he autours names out of the  
 whiche this treatice is gathered  
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**The greakes.**

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Gregorius Emyss.	anno	340
Theophilus,	anno	360
	Damas	

# The p̄face vnto the reader.



**T**he holy prophet  
Dauid, good chri-  
sten reader, saithe  
that the truth of  
our lord abideth  
foz euer, and ther-

Plal. 138

foze albeit many and diuers men  
haue from tyme to tyme, euen fro  
the begynnynge of the churche,  
both spoken, & wytten also bokes  
againste it, yet they coulde neuer  
p̄uayle, but lost their laboures,  
& got their confusson, and endlesse  
damnation. wherfoze though the  
pphet Daniel doth say, Prosterne  
sur veritas in terra. The truth shal  
be troden vnder the feete on the  
earth, yet it is not ment that al the  
people of god shulde treede it vnder  
their feete, & disp̄se it, but that

Daniel. 9



in the tyme of Antichriste, figured  
 by Antiochus, of whome the pro-  
 phet sawe a bylion, as in the eyght  
 chapiter of Daniel it apereth: the  
 continuall sacrifice, that is the sa-  
 crifice of the masse, as I wyl by  
 gods grace hereafter proue, shold  
 be abolished and put away, for the  
 space of thye yerres and the halfe,  
 (how longe Antichrist shal reigne)  
 Daniell in the twelfth chaptre tes-  
 tifienge the same. Of the whiche  
 place, and other mo lyke, wrytten  
 by Daniel, we maye well gather,  
 that Antichristes tyme approcheth  
 and draweth very nle, for as much  
 as Marten Luther, and his folo-  
 wers, do ttauasse so earnestly (but  
 yet all in vayne) to take awaye the  
 holpe sacrifice of the blessed masse,  
 whiche all chysten nations from  
 the fyrst institution thereof, made  
 by chyste oure sauours at hys  
 last

Luther is an  
 Antichristes mes-  
 senger, to  
 make all re-  
 dy agaynst  
 his comynge  
 which fiesse  
 of all men  
 spake agens  
 the sacrifice  
 of the holpe  
 masse, except  
 one Detet de  
 byus.

laste supper, euen tyl our tyme, the  
 space of a thousand and five hun-  
 dred yeres, was euer beleued, ac-  
 cepted, and receaued, for a sacrifice  
 auayleable, and profitable bothe  
 for the quick and the dead, which  
 thinge shall be openly, and plente-  
 ously declared, god wyllyng, here  
 after in this booke, not only by the  
 scripture, but also by general coun-  
 selles, and the expositions of the el-  
 dest, and best learned doctours, de-  
 clarynge the said scripture, so that  
 no man, which listeth not to twinke  
 at the lyght of the truth, nor is not  
 married to his owne opinion, shall  
 haue any excuse to laye for his er-  
 rour, throughe want, and lacke of  
 knowlage of the truth. Therefore  
 reade this booke without affecti-  
 on diligently, not regardyng who  
 made it, nor agaynste whome it is  
 made, but what matter it doth con-

Eccle. 4.

Joā. 8.

Rom. 2.

Math. 16

teyne, be it neuer so rudely, & grof-  
ly set fourth, for the easyer vnder-  
standynge of it. Folowe the wyse  
mans counsaile, sayeng. Non con-  
tradicās verbo veritatis. Say not  
against the worde of truth, for yf  
thou do, thou shalt labour all in  
vaine, and gaine therby the wra-  
th of god, and his indignation, with  
payne euer to endure, in hell, with  
the deuyl, which stode not in the  
truthe, as Chyriste dothe affirme.  
This saith Paule wrytyng to the  
Romaynes after this sort. Iis autē  
qui sunt ex cōtentione, & qui non  
acquiescunt veritati, credunt au-  
tem iniquitati, ira & indignatio.  
To them the wra-  
th, and indigna-  
tion of god shall come, whiche are  
geuen to contention, or strife, and  
do not quietly obeye the truth, but  
beleue the wronge or falsitie. Re-  
member this our sauour chrystes  
sayeng.

fol. xi.

Mat. 16.

saying, What shal it auaille man,  
if he wyne the whole worlde and  
thereby lose his soule: what ex-  
chaunge shall a man make for his  
soule: If thou hast therfore erred  
with Peter, receauynge false doc-  
trine, defendyng it, and persecuting  
the teachers, and mayntainers of  
the truth, be not ashamed to for-  
sake thyne errour, and againe to  
embrace the truth. Paule persecu-  
ted the truth, but he forsoke his er-  
roure when god called him. Saint  
Austin erred, but he retourned a-  
gayne to the truth, and vnfained-  
ly recanted his errour. Thus ma-  
ny other haue done, whiche hadde  
gone from the truth, whan it plea-  
sed god of his greate mercy to call  
them, & to gyue them the spirite of  
truth, for the excheyng the spirite of  
errour. I maye well saye to them,  
that folow Martyn Luthers wic-

Enther.

B.iii.

ked



Gala. 3.

ked errors, and damnable heresies, and namely that, which is against the sacrifice of the holpe in alle neuer improued befoze his dates) as saynt Paule saide to the Galathians, greatly wonderinge at their vlyndnes. Quis vos fasci-  
nauit non obedire veritati? x ho  
hathe bewytched you not to obeye the truth? As though he had sayd, ye haue had the truth so plainly, and perfectly taught you, that excepte ye were witched, ye could not so erre, as ye now do, forsaking the same. If saynt Paule dyd iustlye iudge the Galathians witched, because they had forsake the truth of the gospels, (which they learned not longe befoze) throughte the enticement, prouocation, and persua-  
sion of false teachers, that then did preache to them, howe moche more iustlye mape a man saye to them, whiche

whiche are shamefullpe deceaued,  
 and blynded by Martyn Luthers  
 fond, folyshe, and deuellyshe doc-  
 tryne: Quis vos fascinauit veritas  
 et non obedire: who hath witched  
 you, not to obeye the truth: hath  
 Marten luther deceaued, and wit-  
 ched you: Hath he blynded you,  
 that ye can not se the truth, which  
 heretofore, sence Chrystes byth, no  
 man attempted to do in this matter  
 of the masse: Hath he deceaued you  
 whiche is the autoure, maintenaer,  
 and defender of many, and sondry  
 plaine heresies: Hath he witched  
 you not to obeye the truth, concer-  
 nyng the sacrifice of the blessed  
 masse, whiche so setteth forth, and  
 auunceth only sayth, that he stic-  
 keth not to saye, and defende, that  
 only through faith god forgiveth  
 mannes synnes, nothing helpyng  
 therunto his penaunce, feare, cha-  
 rite

Excepte one  
 Peter de byn  
 is which was  
 in saynt Bee-  
 naides time.

Only sayth.

Georg  
Jones opti-  
mon.

rite, prater, forgiuinge his neigh-  
boys trespasses, noz any like thing,  
yea that only sayth shuld saue mā,  
though he lyued neuer so yll: And  
because saint James in his epistle  
doth playnly condemne, & reproue  
that his deuyllysh opinion, and  
saynt Iohns Apocalypsis also dis-  
proueth the same erroure, he was  
not ashaied to Denye them both,  
affirmyng that these bookes are  
not scripture, noz wyrtten by Ja-  
mes, and Iohn the apostle. Is not  
this a blynde doctour? Is not he  
worthye to haue credence geuen  
to hym, in matters of our faith,  
whiche doth not feare to deny the  
holye scripture, for the maynte-  
naunce of a fonde, and a wicked  
heresye, against the scripture, the  
hole churche of christendome, and  
all wyrters, that truly write vpon  
the scripture; euen from christes  
tyme

tyme, to these our dayes: What  
 man, or woman, is so madde, to be-  
 leue him which denieth the fre wyl  
 of man, and ascribeth both synne  
 and vertue onely to necessitie, and  
 nothinge to man, as Luther doth,  
 sayeng that we can not chose but  
 synne when we do synne, nor chose  
 but we must needs do well, when  
 we do any good dede: Is not this  
 a great blyndnes? What can be  
 moze against reason, and goddes  
 holpe wo:de? What doctryne can  
 be moze pestilent, and noysome to  
 good lyuyng: For if this doctrine  
 were true, as it is moost false, we  
 shoulde neade no lawe of man, nor  
 of god, no preachyng, no teaching,  
 no good counsaile, nor any seinbla-  
 ble, or lyke helpe to lyue the better  
 with all. Martyn Luther also de-  
 nyeth that god geueth any grace  
 to man thow the blessed sacra-  
 -mentes

Luther deni-  
 eth mas fre  
 wyl, whiche  
 dyd Symon  
 Magus (as  
 St. Clement  
 testifieth)  
 that was the  
 first heretike  
 after christes  
 byth.

Luther say-  
 eth that god  
 doth geue no  
 grace by the  
 sacramentes.



mentes. Is not this man worthe  
to be beleued of vs chryste people.  
He teachethe that a chrysten man  
shuld not warre agaynst the Tur  
kes. Is not this holisome doctrine  
& godlye: yea is it not rather meete  
for a Turke thus to write, then  
chrysten man? Beware therefore  
good chrysten reader, of his pesti  
lent, and contagious doctrine.

Heretike bo  
kes shold not  
be redde.

Reade not his bookes, nor none of  
his disciples makynge. They are  
full of poyson, althoughe they  
seme neuer so good, and frutefull  
as commonly doth all heresy, at the  
firste taste and syght. The kynge  
maiesty, lyke a most chryste prince  
hath put fourth a proclamation  
late, straightly chargynge, and com  
maundinge, that no man, or wo  
man do kepe after the last daye of  
August next insuinge any booke  
Englysh, that conteyneth in it any

all, and hurtefull doctrine.

This godlye commaundemente  
ought to be obeyed of vs, not only  
for feare of tempozall, and bodilye  
punishmente, but to eschewe also  
Gods displeasure and wꝛath, whose  
ministre he is, and by whome he  
reygneth, as ꝑ scripture affirmeth.

prouer. 8

If thou hast ben deceaued by Au-  
ther this blynde teacher, retourne  
againne to the truth, with a peny-  
tent hart. Follow this holy Tobie  
as counsaile. Serue the loꝛde in  
dread, and truth. Bꝑe the truthe, &  
sell it not againe, as Salamon  
doth counsaile the. Instauntly pray  
with the holy prophette Dauid,  
saenge. Ne auferas de ore meo  
verbum veritatis. Let not o loꝛde,  
the woꝛde of the truthe, be taken  
from my mouth. Abꝑde in chꝛiste  
by loue and charite, and kepe his  
commaundemētes, and then thou  
shalt

Ro. 13.

Tobie. 14.

prouer. 23.

psal. 118.

**Joā. 8.**

Thalt knowe the truth (as our savi-  
our saith) and the truth shall make  
the fre, from al errour, ignoraunce  
synne, and wretchednes, and bying  
the to the endles ioyes of heauen,  
the which Chꝛist the truth, dyeng  
foꝛ the trutthes sake, bought moste  
dearly, with the sheddyng of his  
pꝛecious bloude, foꝛ his faythfull  
seruauntes, to whome with his  
father, and the holy gooste, be glo-  
ry and honour foꝛ euer. Amen.

Take in good woꝛthe this my  
laboure, gentle reader, thoughe in  
all poyntes the treatyce shall not  
lyke the, and no maruayle, foꝛ be-  
cause it was made in haste within  
the space of a monethe, whan I  
myght steale an houre from my o-  
ther busines of studie.

At London, the yere of our  
loꝛde. M. D. xvi. The  
xx. day of Iulye.

A certaine lesson, or an instruction  
to discerne, and to put difference  
betwene a false  
doctrin and  
a true.



Certulian, good reader, an auncient writer, for he was within. clxxxv. yerres of Christes byrth, in his booke

Certulianus. 203.

made of the prescription agaynst heretiques, declaring how we may knowe without al dout what doctrine is true, and what is false, and heresie, thus writeth. Christe in a certaine parable sayeth that good seade of coyne was firste sowed of the lord, and afterwarde his ennemye the deuyll sowed cokle, and euill seade. Ita ex ordine ipso manifestatur, id esse dominicum

Math. 13.



Luthers sede  
of doctrine a  
gainste the  
masse is co-  
hle and erro-  
neous doct-  
rine bicause  
it was so-  
wed after the  
good sede of  
the truth.

cum, & verum, quod sit prius tradi-  
tum, id vero extraneum, & falsum  
quod sit posterius immissum.

That is thus muche in englishe.  
It is playne by the orde of the  
sowynge of good seade, of good  
and godlye doctryne, whiche  
Christe fyrste sowed in the field  
his churche, and the deuyls after  
sowynge of yll seade, of false and  
erroneus doctrine in the same, by  
heretiques his ministers, þ to be  
our lordes, and true, which is first  
taught, and that to be straunge, &  
false, that was after broughthe in.  
This sentence (saythe Tertulian  
there) shall abyde and remayne, a-  
gaynst other heresies, whiche shall  
hereafter ryse, to u home no man,  
that is constante in his faith, and  
of a good conscience, doth geue, or  
graunt any thyng to defend that  
they haue the truth on their syde.

Lo

Lo, good reader, here thou hast an  
 euident lesson, to perceyue, that  
 Martyn Luthers doctryne, which  
 he dothe mayntaine agaynste the  
 blessed masse, and the holpe sacri-  
 fice therof, the very selfe same of-  
 ferynge of our sauicurs very flesh  
 and bloud, whiche he him self once  
 offered to his father on þe crosse, to  
 pacify his wꝛath, is very straunge,  
 false, and manifeste heresie, for as  
 moche as it was sowed by the de-  
 uyll in the church of Christ longe  
 and many yeres, (forsoth no fewer  
 than a thousand and fyue hūdꝛed,  
 after that oure sauoure at his  
 maundye, and his holpe apostels  
 had sowed the seade of that godlye  
 doctrine, teachinge the masse to be  
 a sacrifice, profitable both for the  
 quicke and the deade, as I shall  
 proue manifestly, in this boke fo-  
 lowyng. Moreover the same ayn-  
 cient

Chrisosto. ho-  
 milia. 17, in  
 Heb.

In other rule  
to know he-  
resie by, from  
holloome & true  
doctryne.

cient, and great clarke Tertullian  
teacheth vs an other lesson to dis-  
cerne heresye from true doctrine,  
sayenge. That heresie by interpre-  
tation, or exposition of the greake  
woorde, is that doctrine, whiche a  
man of him selfe, or of his owne  
chosinge, doth institute, set forth,  
or take, and maiteine, being by an  
other mans choise afore inuented.  
And therfore the apostle Paule  
dyd saye that an heretique was co-  
demned euen by his owne iudge-  
ment, and conscience, Quia & in  
quo damnatur, sibi elegit, because  
he hath chosen to hym, that in the  
whiche he is condemned.

This rule also doth sufficientely  
proue that Martyn Luthers doc-  
trine againste the sacrifice of the  
masse, is yll, and y he was co-dem-  
ned euen by his owne iudgement,  
for as much as he chose this doc-  
tryne

Luter was  
by his owne  
iudgement  
and consci-  
ence condem-  
ned, as al he-  
retickes be,

tryne of  
neither  
gaynst  
autoyph-  
ked her-  
opened  
to the  
futaci-  
deuyll  
this p-  
terpri-  
good  
garni-  
terme  
tögu-  
not b-  
& diff-  
god,  
read  
as a  
him  
god  
that

tryne of his owne heade, hauynge  
 netther scripture with him but a-  
 gaynste hym, noꝝ any other good  
 autoꝝptie, to Defende that his wic-  
 ked heresye, as hereafter it shall be  
 opened at large, by goddes grace,  
 to the vtter abolyshynge, and con-  
 futation of this leude, sonde, and  
 deuyllyshe opinion. But I wyl let  
 this passe, and sette vpon myne en-  
 terpryse, and purpose. Locke not  
 good reader, to haue this matter  
 garnished & paynted with strainge  
 termes of frenche, oꝝ of any other  
 toꝝgue, wherby þ̄ vnlearned might  
 not vnderstād, wout great labour  
 & difficultie, where about I shuld  
 goo, noꝝ take but lytle pꝛofit by þ̄  
 readdyng of this boke. The truth,  
 as Lactantius dyd wytte, twelke  
 hundreth yeres afore this tyme,  
 god wold shuld be of this nature,  
 that it being simple and bare shold

Lactan. lib. 3.  
 Cap. 1. de fals  
 sa sapien.

E.

be



Lib. 5 de diuina  
iusticia, ca. 1

1. Cor. 2.

be moze esteemed and sett by. Quia  
satis ornata per se est, ideo q<sup>o</sup> orna-  
mentis extrinsecus additis fucata  
corrumpitur, because it is of it self  
garnyshe sufficiently, and there-  
foze it is corrupted, being coloured  
or paynted w<sup>th</sup> ornāmetes outward  
lye added. Also in an other place  
he saith. Eloquentia seculo seruit,  
populo se iactare, & in rebus ma-  
lis placere gestit. Eloquence ser-  
ueth the worlde, it desireth to boaste  
it selfe to the people, and to please  
in euill thinges. To be short, the  
scripture, was written without elo-  
quence, and colours of Rhetorike,  
as Paule saith to the Corinthians,  
lest the conuersion of the world to  
the faith, by the preachynge of the  
apostles and their bookes, shulde  
be ascribed, and imputed vnto the  
eloquence of them, and their cleane  
termes to perswade, yf they had be-  
sed

sed  
tue  
crof  
of n  
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prou  
and

Fol. xlii.

why the scripture was written with out much eloquence.

sed any such, and thereby the vertue and strenght of Chyistes holpe crosse, and death shulde haue bene of none effecte, nor foize, the people beleuyng þ men had ben broughte to Chyistes fapth throughe the eloquence of the prechers, and not by the great vertue, and strengthe of Chyistes death. Therefore I wolde not, yf I could neuer so wel, paine this my booke with many termes of Rhetorick, or of anye other straunge speache, wherby the matter (as I haue said before) myght be the more obscure, and darke to the reader, which is not of the best learned, especially seinge I ought as well to study for the edifieng of þ simple and the rude, as of the wyle and the cunning. But now I woll begynne this matter, and proue by good auctoryte of þ olde, and newe testament, the doctoures

Rom. 2.

C.ii.

of

of the church, and of certayne ge-  
neral councelles, that the masse is  
a sacrifice, auayleable not only for  
the p̄iest, whiche saith it, but also  
for the lyuyng, and deade, f̄yste  
declarynge the name of the masse,  
whereby it shal appere very plain-  
ly, that it is a sacrifice, or els the a-  
postles wolde not haue gyuen to  
it þ̄ name, whiche in Hebrue dothe  
signifie a sacrifice, and an oblatiō.

The name of the masse sheweth,  
that it is a sacrifice.

**T**he masse, good reader, hath  
that name, and is so called, by  
reason it is a sacrifice, for in the  
Hebrue tongue missah is named  
that whiche the grekes do call li-  
turgiam, the latins oblationem, &  
we i englysh, a sacrifice. For where  
in the booke of Moyses called Deu-  
teronomium the. xvi. chap̄re we  
reade in the hebrue missach, & in  
the

the latyn, oblatio; the english hath  
 an oblation, or els a sacrifice, so þ  
 euen therof we may wel se, and per  
 ceauē, that the holpe masse hath  
 that name, because it is a sacrifice,  
 which vndoubtedly the apostles of  
 our sauour Christe Iesu, dydde  
 first so cal, vnderstandyng by these  
 wordes, Hoc facite in meā cōme- Luc. 22.  
 morationem, Do ye this for my re  
 membꝛance, that Christ gaue the au  
 toꝛite to make sacrifice of his very  
 true & naturall flesh and bloud at  
 their masses, which thynge he hym  
 self had the befoꝛe done, at his last  
 supper, as it shall manifestly be  
 proued, by goddes grace, hereaf  
 ter in this booke. Peter the apo  
 stle sayd the fyꝛst masse of al at An  
 tiochia, whiche ordeyned a greatte  
 part of the cereimonies now vsed  
 in the masse, and also instituted the  
 selfe same ordꝛe of prayers, with  
 whiche



Remigius  
de officio  
mag. Hugo  
de sacramē  
tis. Isidorus  
et lib. de  
officiis.  
Cap. 15.

what is  
sacrifice.

which the priest doth cōsecrate the ve  
ry flesh & bloud of christ at his masse,  
as we rede in diuers wel lerned mens  
bokes. Ihon wiclephe was therfore  
iustly cōdemned in the general cōncell  
holden at Cōstātia, because he sayd þ  
the masse was not instituted, & orde  
ned by Christ; but inuented onely by  
man: of þ which moze largely hereaf  
ter I wyll entreat, by þ helpe of god.  
But let vs se what is a sacrifice, and  
what þ scripture saith of þ sacrifice of  
þ masse. S. Austen, good reader, in þ  
x. boke de ciui. dei, & the. vi. cha. thus  
describeth a sacrifice. A very sacrifice  
is enery woꝝke, whiche is done, þ we  
myght cleaue vnto ged w a holy fe  
lowship, referred to þ ende of good  
nes, wherby we may be trully, happy,  
oꝝblessed. Moreover, *sacrificare* in latin  
is to make sacrifice, & a priest in latin  
is called *sacerdos*, because he maketh sa  
crifice by his priesthod, & orders, whi  
che is his cheif, & pꝛincipall, office, as  
it appe

reth in s. Paulus epistola p. b. cha. to p  
 Heb. p. which I wyl declare also her-  
 after. Daniel p. pphet made mentio,  
 good reder, in p. xii. chap. of this sa-  
 crifice saieng. Impie ager impij, neq;  
 intelliget oes impij, porro docti itel-  
 liget, & a tēpore cū ablarū fuerit iuge  
 sacrificiū, & posita fuerit abominatio  
 in desolationē dies mille, ducēt no-  
 naginta. Ungracious o; vngodly mē  
 shal do vngraciouſly, o; vngodly, &  
 the vngraciouse o; vngodly shal not  
 vnderſtād, but p. lerned mē shal vnder-  
 ſtād, & frō the time, whē the cōtinual  
 sacrifice is takē away, & abominatiō  
 put in to desolacton, p. is to wytte, An-  
 tichrist destroyed, a M. dayes. ii. C. &  
 xc. The which do make e. iii. yeres and  
 p. halfe, by which space antichrist shal  
 reigne, & persecute christē people, af-  
 ter he hath caused masses to ceasse, &  
 taken away the sacrifice of them.

Thus we ſe that the prophete dyd  
 prophesy p. a cōtinuing o; continuall

C. iiii. sacri-

Luther,  
 Bull, bu  
 cer Melā  
 Regius.  
 vt. arc of  
 that nome  
 bet.

This prophete can not be understoode of the sacrifice of prayer, geuinge thanks nor lyke other spir. sacrifice, for the godlye, shall vse those the mooste of all being a time of persecutiō

sacrifice should be destroyed or taken awaye, in the tyme of cursed antichriste, for of him the prophete dyd there speake, as the text it selfe doth shewe, whiche Chryst dyd allege, entreatyng of Antichriste, as Matthewe writeth the xxiij. chapter, but this continual sacrifice can be none other but the sacrifice of the masse. fyrst bicause þe prophet speaketh of that one sacrifice, whiche shulde cease the space onely of thre yeres, and the halfe, but the Jewes sacrifices were many, and are abolished for euer. Secondlye because they haue ben taken away these M. cccc. yeres, and yet antychrist is not come, therfore by this continuall sacrifice was mente the sacrifice of the blessed masse, which antychrist, labouringe all that he can to destroye christes fayth, and his whole religion, shall abolishe

and

and cause to ceasse for thre yeres  
 space, and the halfe, for so longe by  
 Daniels, & saint Iohns sayenge,  
 he shall reigne, wherfore Martyr  
 Luther, and his scolers, endeou-  
 ryng them selues to take awaye  
 this holy sacrifice of the masse, are  
 the messangers of Antichrist, ma-  
 kyng redy and preparyng against  
 his comynge, that people may re-  
 ceyue, and honoure him for the ve-  
 ry tue messyas, and sauyour of the  
 worlde, Christe our sauyour reiec-  
 ted, and bitterly forsake, as he him  
 selfe dyd prophete, sayenge to the  
 Jewes. I came in the name of my  
 father, and ye dyd not receaue me,  
 an other shall come in his owne  
 name, ye wyl receaue hym. But I  
 wyl passe ouer this, and goo for-  
 ward vpon my purpose, to proue  
 that the masse is a very sacrifice,  
 and fyrst by figures of the olde te-  
 stamente

308.5.

C. v.



Of Melchizedech.

Gene. 14

ament. we rede in the xiiij. chap.  
of  $\text{p}$  Gene. that Melchizedech, whi  
che was both a king & also a p $\text{r}$ iest  
dyd offce in sacrifice b $\text{r}$ ead &  
wine, when Abraham was retour-  
ned fro the k $\text{p}$ llyng of. iiii. kinges;  
fo $\text{r}$  these be the wo $\text{r}$ des of  $\text{p}$  letter.  
At vero Melchizede rex sal $\text{e}$ , pro-  
fer $\text{e}$ s pan $\text{e}$  & vinu $\text{m}$  (erat enim sacer-  
dos dei altissimi) benedixit ei. &c  
But verely Melchizedec kyng of  
Sal $\text{e}$ , b $\text{r}$ ingunge fo $\text{r}$ th o $\text{f}$  offering  
b $\text{r}$ ead & wine (fo $\text{r}$  he was a p $\text{r}$ iest of  
god  $\text{p}$  h $\text{g}$ h $\text{e}$ ste) blessed Abraham.  
Th $\text{is}$  text doth p $\text{r}$ oue sufficiently  $\text{p}$   
Melchizedec did offere to god b $\text{r}$ ead  
& wine in sacrifice, to thanke hym  
fo $\text{r}$   $\text{p}$  victo $\text{r}$ y geue to Abraham, and  
therfo $\text{r}$ e it must nedes ther vpon fo-  
low,  $\text{p}$  ch $\text{r}$ ist did make sacrifice vn-  
der  $\text{p}$  fo $\text{r}$ me of b $\text{r}$ ead & wine, at his  
last supper, instituting  $\text{p}$  masse, fo $\text{r}$   
as moch as Melchizedec was a ty-  
p $\text{e}$  gure

gure of him, & his presthode like  
 wile a figure of christs presthode  
 according to þe prophety of Dauid  
 in þe psalme, which is. Tu es sacer  
 dos in æternū secūdu ordinē Mel  
 chizedec, (Thou art said god þe fa  
 ther to christ his son) a prest for e  
 uer, after þe orde of Melchizedec.  
 No mā cā truly say. þe christ was a  
 prest after this orde of Melchiz.  
 whē he offred vp him selfe ou the  
 crosse to his father for our sinnes,  
 for thē he did not offre his body vnder  
 þe forme of bread & wine, but vnder  
 þe forme of flesh, & bloud, & ther  
 fore he was that time, so offering sa  
 crifice, a prest after þe orde of Aa  
 rō, & not of Melchiz. so þe this fy  
 gure of Melchiz. and the prophety  
 of the holy ghoſte pronounced by  
 Dauid, were fulfilled by christ at  
 his mande, & last supper, when he  
 toke breade. gaue thanks to god,  
 blessed þe bread, brake it, & gaue it  
 to



panem & vinum, offerynge, or sa-  
 crificynge breadye and wyne, but  
 proferens, byngyng forth breadye  
 and wyne, and therfore this place  
 proueth not that Melchiz. dydde  
 make then sacryfice to god. To  
 that I aunswere that the texte in  
 dede hath euen so, as they say, and  
 yet it proueth right well, and suffi-  
 ciently that Melchiz. dyd then of-  
 fre sacrifice to god, with breadye &  
 wyne, or els why shoulde Moyses  
 haue added a sentence declaruge  
 that Melchiz. dyd that thyng as  
 a prieste, and because he was a  
 priest. For if he had not offred that  
 breadye and wyne to god in sacrifice,  
 there shulde haue ben no cause, to  
 say. Erat enim sacerdos dei altissimi,  
 for he was a priest of the highe-  
 est god, because he myghte haue  
 done it then beyng no priest. For  
 it is not the office of a prieste to  
 byng



Gen. 14.

byng forth breadde and wyne to  
 terrell the the hungrye people, bus  
 rather of a laye man, as no man  
 can save naye, and therfore syth  
 Melchizedec dpyd this as a preeit,  
 and exercising p office of a preeit,  
 the whiche is cheifely to offre sacri  
 fices for the synnes of the people,  
 as Dante saith, it foloweth that  
 Melchizedech did make the sacri  
 fice, wyth bread and wyne. Mozeo  
 ver this argument is very weake  
 and slender, the terte of the Gene  
 sis saith that Melchizedec dpydde  
 bynge for the breadde and wyne,  
 therfore he dpyd not offre them in sa  
 crifice, for as these two, to bynge  
 forth breadde and wine, and to offre  
 them are not cotrary, even so Mel  
 chizedec dpyd byng forth those thin  
 ges not to seade Abrahā, and his  
 souldiers, as anone it shal appere  
 but to offre them unto god in sa

cris

cris

crifice, to giue him thanks for the  
 greate victorie by hym geuen to  
 Abraham. Now where many men,  
 folowing therein the Jewes, as it  
 appereth in Lire vpon the Gene-  
 sis, do aspyne that Melchizedech  
 dyd not offre bread and wine in sa-  
 crifice to god, but onlpe broughte  
 the forth to refreshe Abraham, & his  
 souldiers, they are very blid so to  
 say. For they needed not his bread  
 nor wine, hauing sufficiēt vittals  
 brought wthē there hence, where  
 they got þ victorie, as it appereth  
 in þ letter. Also is it like þ Melch,  
 had bread & wyne ynough in store,  
 to refreshe so many souldiers being  
 in nūber aboue .iii. c. Beside this  
 who þ wife is wold say þ Abraham,  
 if he had had any such nede, wolde  
 not haue gon rather to some other  
 man for succoure, then to the priest  
 of the hyghest god? Abraham also  
 gaue

Lire

Heb. 7.

gaue to Melchizedech tythes of  
p̄spoyles gottē in warre, as Paul  
wytnesseth, whiche he wolde not  
haue done yf he had wanted neces-  
saries for him and his souldyers.  
Finally Abraham brought with him  
all Lotheres goodes besides the sub-  
staunce of the foure kynges, whi-  
che he had cleane before, and there-  
fore he needed not to begge breade  
and wyne of goddes p̄ceste Mel-  
chizedech.

An objectiō

But ye wyl saye to me, the text  
hath not in Hebrewe a worde de-  
claringe a cause, for the Hebrewe  
worde signifieth only in englyshe  
(and) and therfore that texte ma-  
keth not sufficiently to proue that  
Melchizedech offere that breade and

The answer.

wyne in sacrifice. To that I make  
answer, fyrst that saint Hierom,  
whiche was excellently learned in  
the Hebrewe tonge, dydde so trans-  
late

late the Hebrwe worde, to whom  
 moze credence ought to be geuen,  
 then to twenty Luthers, Bucers,  
 Byllygers, or any like, which nei-  
 ther for learynge nor holpnes of  
 luyng are worthy to be copared  
 with hym, as all good Chyستن  
 men wil graunt. Secondly I say  
 that this latyn worde Et, whiche  
 is in englysh (and) is many times  
 bled in scripture, for enim sygni-  
 fieng in englyshe (for) as in Esai  
 the prophette, sayenge. Lo thou  
 art angrye with vs, and we haue  
 synned, where (and) is put in stede  
 of this worde for. Also in the psal-  
 tre it is thus wrytten. Lorde geue  
 to vs helpe, and the health of mā  
 is vaine. Here also, and, is put for  
 this worde for. Lykewyse in the  
 newe testamente that worde is b-  
 led, as in Luke the fyrste chapter,  
 where the most blessed, and hono-

Esai. 63.

Psalm 59.

D.

rable



Luc. I.

rable byrgyn our lady, mother of  
christ, was thus sayd vnto, by Eli  
zabeth Zacharias wife. Benedicta  
tu in mulieribus, & benedictus  
fructus ventris tui. Thou art bles-  
sed among women, and blessed is  
the fruyt of thy wombe, where (&)  
is put for (enim) declaring þ cause  
why our lady was blessed, whiche  
was because she broughte forth  
our saupour most blessed of al, by  
whose death al the faythfull, ly-  
uynge godly shuld be saued, & bles-  
sed in heuen, accordyng to the pro-  
myse of God, made vnto Abrahā  
as the Genesis doth playnly tell.

Gene. 15. 22.

Manye other textes of scripture  
manifestly do shewe that it is no  
seldome thing þ (&) shuld be vsed  
in stede of (enim) which I wyl not  
reherse at this tyme, least I shuld  
be tedious to the reader, especy-  
allye syth these places alreedy re-  
cyted

cyted, are sufficiente to proue my  
 purpose, & which is approued by  
 many doctours expositiōs not on  
 ly of Heb;ues, but of the grekes &  
 the Ltayns also: for amongst the  
 Heb;ew wyters, one called Rabbi  
 semuel expoundynge this texte of *Rabbi semuel*  
 & Genesis, entreatyng of Melchi.  
 thus wytereth. Hic Melchi. myste-  
 ria sacerdotij, tradidit. Erat enim  
 ipse sacrificans panē & vinū deo  
 sancto, & benedicto, that is to wit  
 This Melch. taught, or deliuered  
 misteries, or thinges secret in wor-  
 des & ceremonies, of presthod. For  
 he was doing sacrifice w bread &  
 wine to god holy, & blessed. Here  
 we se & this great clerke being an  
 Heb;. wyter, & an Heb;. bozne did  
 vnderstand this afore sayde texte  
 of Melchizedeches oblatyon, or  
 sacryfyce. Nowe oughte not more  
 credence to be geuen vnto hym

in this poynt specially, than to a-  
ny man of this our tyme laboring  
to teache an heresy by wrestyng  
of this place from his right sense.  
Also an other of the Hebrew doctours  
called Rabbi Pinhas, confirmeth  
playnly this matter say-  
enge, In the tyme of messias, or  
anoynted (meanyng our sautour)  
all sacrifices shal cease, but the sa-  
crifice of breade and wyne shal  
neuer cease. Forthwith he alegeth  
this texte of the Genesis and the  
verse of Dauides Psalter, wher-  
in mention is made of Chyistes  
presthode. This might be proued  
by the sayenges of many other He-  
brew doctours, but I wyll lette  
them passe to be short, and reherse  
some of þe greke wyters to proue  
this my purpose. Eusebius whi-  
che was aboue twelue hundred  
yeres passed, thus writeth of this  
matter

Rabbi pinhas

Gene. 14.

Psal. 109.

Eusebius lib. 5

cap. 3. De euā

ge. demonstra

matter speakynge of the prophetes salenge. Tu es sacerdos. &c. Psal. 109.

Thou art a p̄iest after the order of Melchizedec, for euer. The end (sayth Eusebi.) of the prophesie is wonderfull to hym, whiche dothe beholde after what maner our saviour Iesus, whiche is the anointed of god, dothe accomplishe by his ministers after the orde of Melchizedec, those thinges, that appertayne, to the blyng, or exercysynge of p̄iesthod among men. For lyke as he, which was a p̄iest of the gentiles, doth appere in no place to haue vsed corporall sacrifices, as Aaron dyd with beastes, but only with breade and wyne, when he blessed Abzabam, so true lyfe fyyst the saupour and our lord, afterwarde the p̄iestes whiche were instituted by hym, exercising the spirituall office of p̄iesthode,

D.iii. among



among all people after the lawes,  
or ordinaunces of the churche, do  
present, shew, or bypnyng in presence  
wyth bread and wyne the mysteri-  
es, or secreete thynges both of hys  
bode, and also of his holssome  
bloude. The which mysteries be-  
rely Melchizedec so longe befoze  
dyd know thzough the holy gost,  
and dyd vse the ymagies, or figu-  
res of thynges to come. Hetherto  
Eusebius, euydently saynge that  
Melchizedech fygured Chyste,  
and offered sacrifice wyth breade  
and wyne, for a fygure of Chri-  
stes sacryfice, whyche he shoulde  
offre vnder the fourme of breade  
and wyne, (& euen so he dydde) sa-  
crifisyng to his father, hys ve-  
ry fleshe and bloude, as the prei-  
stes nowe do instituted, and made  
by hym, and his auctozptie. who  
wyl not rather beleue this holpe  
father,

Prestes are  
ordained by  
chyste.

father, and aunciente clerke, then  
 Martyn Luther, whiche labou-  
 reth dyligentlye to abolyshe all  
 holy and godly sacramentes. But  
 nowe let Chrysostom speake hys  
 mynde in this controuersy, which  
 for his auncienty beyng befoze our  
 tyme. xii. c. yeres, and for his lear-  
 nyng ought to be admitted amōg  
 good chrysten men to the decyding  
 of cōtrouersyes risen in their reli-  
 giō, which thus wyrteth. To whō  
 was it said; þu art a pzeist for euer,  
 after the ordze of Melchiz. & who  
 is a pzeist after the order of Mel-  
 chizedec. None other but chyst, for  
 all othe were vnder þe law, al dyd  
 kepe þe sabboth dayes, al were crys-  
 tificed, þe Jewes could fynd none  
 other but Chyste, that shulde be a  
 pzeiste after the ordze of Melchi-  
 zedech. But thou wylt say to me þe  
 text hath not offerens offring, but

Chrysostome.

In Hebr. Cap. 5.

In obiectiō

*proferre,  
pro offerre.*

*Cap. 7. v. 9.*

*Lib. 1. To: 2.  
Hier. 1. 9.*

proferens bypnyngge forth, It is  
bery true, but yet the greke word,  
that the. lxxii. translatours, whi-  
che turned the Hebrewe letter in  
to greake, do vse in this place,  
whiche is prospherin signifieth  
not only to bypnyge forth, but also  
to offer sacrifice, as it appereth in  
many places of the newe testamēt  
in greake, but specially the fyfthe  
of Matthewe. Si obtuleris. &c.

The fyfth of Paule to the Hebre,  
and in other certayne places of  
that epistle, and therfore this ob-  
jection is of no force, nor strength,  
but it maketh rather for my pur-  
pose: Epiphanius mozeouer a  
greake doctoure beyng aboute  
twelve hundred yeres passed, con-  
firmeth this playnly, sayenge.

Abraham iustus sacrificat deo, &  
Melchizedec sacerdos dei altissimi,  
Abraham rightuous doth sa-  
crif-

crifice to god," and Melchizedech  
 y prest of y highest god. Also thus  
 he saith speakyng of the same mat-  
 ter. Melchizedec Abrahamo ob-  
 iniam venit, et proposuit ipsi panē  
 & vinum, mysteriorum ænigmata  
 præfigurans, & exemplaria, cum  
 dominus noster dicat. Ego sum pa-  
 nis viuus, & exēplar sanguinis ip-  
 sius, qui ex latere ipsius compun-  
 cto fluxit, ad purgationem iniqui-  
 natorū, & resperсионē, ac salutem  
 animarum nostrarum. That is,  
 Melchizedec met Abraham, and  
 sette out, oꝝ shewed to hym breade  
 and wine, befoze fyguryng darke  
 thynges: and samples of misteries  
 oꝝ secrete thynges, forasmoeche as  
 our loꝛde sayeth. I am the quyck  
 bꝛead, and a sample of that bloud  
 whiche dyd runne out of his syde  
 pricked, to the purgynge of the de-  
 fyled, and spynklyng, and health

Lib. 2. To. 1.  
 Heres. 55.

10.6

D. v. of



Lib. 4. ca. 14.

Gene. 14.

Psal. 109.

of our soules here we se that after  
this aũcient wryters mind, þ̄ bread  
& wine which Melchiz. shewed to  
Abzahā, figured our sauiour chri-  
stes flesh & blod, which ran out of  
his syde stryke, þ̄ he offered to his  
father, vnder the fourme of bred  
& wine, at his last supper, & not v-  
pon the crosse, for there he offered  
himself to his father vnder and in  
his owne propre forme, after þ̄ or-  
dye of Aaron onely. Damascene  
also a greke doctour, whiche was  
about a thousand yeres afoze our  
time, confirmeth playnly this our  
purpose, entreatynge of Melchi-  
zedeches sacrifice offred to god in  
bread & wyne, when thus he sayth  
Hæc mensa, hanc mysticam præfi-  
gurauit mensam, velut & sacerdos  
ille christi veri sacerdotis figuram  
præseferebat, et imaginē. Tu es  
enim (inquit) sacerdos in æternū  
secun

secundum ordinem Melchizedec  
 That is, This table of Melch. fi-  
 gured befoze this mystical table of  
 Chyiste, like as this pzeiste Mel-  
 chyzedec dyd beare the figure and  
 image of chyst the very pzeist. For  
 the holy goost saith by Dauid þ  
 prophet, reherling god þ fathers  
 wordes to chyst his sonne. Thou  
 art a pzeist for euer after the ordre  
 of Melchize. Is not this plainly  
 spoken of this old wyter & great  
 clarke? Is it not mere to beleue  
 him rather thē Martin Luther, or  
 any of his disciples, nothinge so  
 well learned as he was, nor so ver-  
 tuouse in luyng? But to be short,  
 I wil allege now Theophilactus  
 wordes, whiche was also a greke  
 doctour, & then go to þ reherſal of  
 latin doctours. He saith after this  
 maner. But whom can the Jewes  
 byyng besyde chyst, which may, or  
 shulde

Theophila.

In Heb. 3.

shoulde be a byshoppe, or a preiste  
after the order of Melchizedec:  
were not all other preistes vnder  
the lawe: dyd not they all obserue  
the sabboth dayes, and offre sacri-  
fices? Therfoze it is most euident  
that it was spoken of Chyst, for  
he, and onlpe he, dyd make sacry-  
fice with bread and wine, after the  
maner of that Melchizedec. Anon  
after he asketh howe Chyste is a  
preist for euer. To that he maketh  
this aunswere, that he is called a  
preist for euer, not only because he  
doth alway pray for vs to his fa-  
ther, shewing to hym his bodpe,  
whiche he offered vp for y synnes  
of the world vnto his father vpon  
the crosse, to obteyne mercye for  
vs, sayenge, o father haue mercye  
on them, for whom I haue suffe-  
red death, but he is also a preiste  
for euer because he is offered day-  
lpe.

lye, or els because an oblation, or  
 sacrifice is continuallye offered  
 by goddes mynisters the pzeistes,  
 which hath in it Chzist our lozde,  
 byshoppe, and sacrifice, that for  
 our sake doth sanctifie, halowe, or  
 make holy him selfe, breake, and  
 geue: this he. Hitherto I haue al-  
 leged the Hebrewe & the Greake  
 wyters to proue that Melchize-  
 dec dyd offre breade and wyne in  
 sacrifice to god, in fygure of oure  
 sautour chzistes sacrifice, whiche  
 he holde then offre, and now hath  
 in dede offered to his father at his  
 maundy, verely none other thing,  
 then his owne naturall and lyue-  
 ly bodye, flesh and bloude vnder  
 the fourme of breade and wyne.  
 Nowe let vs see what the latyn  
 doctours say in the same inatter,  
 but yet not al, whiche I haue red,  
 entreatynge of it, but certayne of  
 the el

Latyn au-  
 tours tou-  
 chynge this  
 matter.



*S. Austen,*  
the pere of  
our lord.  
cccc.

*Psalm.*

*To. 2. epist. 95*

*To. 5. de ciui  
dei. lib. 16. ca.  
22.*

the eldest & best lerned only, as S.  
Austen, Hierom, Ambrose, Lactat.  
Arnobius, & the holy martir Cy-  
priane, Of y<sup>e</sup> which S. Austen thus  
sayth vpon the. xxxiii. Psalm of  
Dauid. Melchize. was in Abra-  
has time. Of what other saith god  
y<sup>e</sup> father. Thou art a preist for e-  
uer, after the ordze of Melch. but  
of him, whose sacrifice ye knowe  
The sacrifice of Aarō is taken a-  
way, & a sacrifice after y<sup>e</sup> order of  
Melchi. is begon. Also in another  
place he saith, Melch. did know to  
figure y<sup>e</sup> eternal preisthod of oure  
lorde, w<sup>ch</sup> a sacrament, or a holpe  
signe of oure lordes table, shewed  
forth. Againe he saith speaking of  
Melchi. & his sacrifice. Ibi quippe  
primū apparuit sacrificiū, qd' nūc  
a christianis offertur deo toto or-  
be terrarū, impleturq<sup>ue</sup> illud, quod  
lōge post hoc factū, per prophetā  
dicitur

dicatur ad christū qui fuerat ventu-  
rus in carnē. Tu es sacerdos secū-  
dū ordinē Melch. in eternū. Nō sci-  
licet secūdū ordinē Aaron, qui or-  
do fuerat auferēdus, illucescētib⁹  
rebus, quæ illis vmbriis prenotabā-  
tur. That is to say in englyshe.

Surely there fyrst did appere þ̄ sa-  
crifice, which now is offred of chri-  
stē people to god thzough all the  
world, & þ̄ is fulfilled, which longe  
after this dede of Melch. is saide  
by þ̄ pphet Dauid to chriſt þ̄ ſhuld  
come to be made man. Thou art a  
preſte for ever after the ordre of  
Melch. As who ſaith, not after þ̄  
ordre of Aarō, which ordre ſhould be  
takē away, þ̄ thinges being clere,  
or manifeſt, which were befoze no-  
ted or figured in thoſe ſhadowes.  
Hitherto S. auſten, which was a-  
boue eleuen. C. yeres paſt, and of  
ſuche cunnynge, and learnynge  
in ho-

in holy scripture, beside manye o-  
ther thinges, as neuer was anye  
sence the holy apostles tyme, ther  
foze syth he dothe so playnlye ap-  
proue this matter of the sacrifice  
of the masse, as we haue alredye  
shewed, & wyl do hereafter moze  
at large, god wyllynge, is not he  
a very madde man; that wyl ra-  
ther beleue Martyn Luther than  
this auncient father, and godlye  
wyter? But now to go forwarde  
on this purpose, I wyl bynge in  
saynt Hieroms mynd in this mat-  
ter, whiche thus sayeth therein.

*Hierom ad e-  
magrium.*

Melchizedec pane & vino, sim-  
plici, puroq; sacrificio, Christi de-  
dicauit sacramentum. That is,  
Melchizedec with bread and wine  
a synple and a pure sacrifice, dyd  
dedicate chzistes sacramēt. Again  
vpō the sautre Quomodo Mel-  
chize, rex salem obtulit panem &  
vinum,

vinum, sic et tu offeres corpus tuum & sanguinem, verum panem & vinum. Iste Melchizedec, ista mysteria, que habemus, nobis dedit. Ipse est, qui dixit, Qui manducauerit ex hoc pane viuet in æternum. Secundum ordinem Melchizedec tradidit nobis sacramentum suum. In what maner Melchizedec kyng of Salem hath offered bzead and wyne, euen so thou also shalt offre thy bodye, and bloude, very bzeade, and very wine. This Melchi. gaue to vs these misteries, whych we haue. He it is, which said. He þ̄ shal eatc of this bzead, shal liue euer. He hath deliuered to vs his sacramēt, after the ordre of Melchize. Are not these plaine wordes of this aũcient, & excellent clerke Hierom, & sufficient to stop all their mouthes, that bable, and barke agaynst the holpe sacrifice  
 of the

Job. 8.

Iohann 8.



Hyeron: in  
Mat. 26.

of þe masse, whych euer synce chry-  
stes time was had in honoure tyll  
Marten Luther began to wryte a-  
gainst it: But yet ons moze let ho-  
ly Hieron say his mynde, in this  
cōtroversi, to þe better cōfutatiō, of  
þe masses (ye of chrystes, which dyd  
institute it) aduersaries. Thus he  
wryteth, after he had reherſed oure  
ſauours wordes spokē at his last  
supper, when he did institute this  
blessed masse, & the sacrifice of it.  
After þe pasouer, which was a fy-  
gure, was fulfilled, & chryst had ea-  
tē þe flesh of a lābe, w his apostles,  
he taketh bzead which comforteth  
māshart, he passeth ouer to þe very  
sacramēt of easter, or þe pasouer, þe  
like as Melch. þe preist of þe highest  
god, in a figure afoze of him had  
done, offring bzead & wine, he also  
shold bzing in preſēce or lay before  
inē, the truth of his body & bloud.  
who

whocā desire māye plaine words  
 thā these are of s. Hierom, to proue  
 y<sup>e</sup> Melch. offered bread & wine in  
 sacrifice to god as a figure of chri  
 stes sacrifice instituted of him un  
 der y<sup>e</sup> foyme of bread & wine at his  
 maūdy. S. Ambrose in like maner  
 cōfirmeth this veritie sayeng. Ocs  
 currit Melch. sacerdos Abrahę &  
 obrulit ei panē & vinū. Melcht. a  
 preist met Abrahā & offered to hym  
 bread and wine. Also in an other  
 place thus he saith intreatinge of  
 Melch. who is king of rightous  
 nes y<sup>e</sup> preist of gode but he to whōe  
 it is laide. Thou art a preist, for e  
 uer after y<sup>e</sup> ordre of Melcht. Hoc  
 est, dei filius, sacerdos patris q<sup>ui</sup> sui  
 corporis sacrificio, patrē n<sup>ost</sup>re pp<sup>ri</sup>  
 tiauic delictis y<sup>e</sup> is, y<sup>e</sup> sonne of god, y<sup>e</sup>  
 preist of y<sup>e</sup> father, which by y<sup>e</sup> sacri  
 fice of his body hath appeled o<sup>ur</sup>  
 made merciful y<sup>e</sup> father to o<sup>ur</sup> lifis  
 These words do plainly declare y<sup>e</sup>

Ambrosius lib  
 4. de sacram  
 tis.

Lib. 1. de Pa  
 traham patris  
 archa. Ca. 3.

27. 117. 132

27. 117. 132

27. 117. 132

27. 117. 132

27. 117. 132

27. 117. 132

Lactantius

lib. 4. cap. 14.

de vera sap.

psal. 109.

saynt Ambrose beleued that christ  
dyd offere his owne body to his fa  
ther, after the order of Melchize:  
to appease his wrath, which can  
not be vnderstand of the sacrifice  
made vpon the crosse, because there  
he was not a pzeist, or he dyd not  
offere sacrifice there, after the order  
of Melchizedec vnder the kyndes  
of breade and wyne, but after the  
maner, & order of Aaron offeringe  
his bodye, and bloude vnder, or  
in his owne fourme visiblc. This  
also is approued by an olde doc  
tout named Arnobius, wrytynge  
vpon the sawtre, whiche sayethe.  
Hic per mysterium panis & vini  
sacerdos factus est in eternum se  
cundū ordinē Melchizedec, qui  
panem solus obtulit, & vinum in  
sacerdotibus. This (meanyng  
Christ of whom the prophet spake)  
by reason of the mystrie of breade  
and

and wyne, was made a preiste for  
 euer after the ordre of Melchize,  
 the whiche only amonge preistes  
 offered bzead and wyne. This was  
 wrytten aboue twelue hundred, &  
 fortye yeres passed, manifestlye  
 affirmynge that chyste by reason  
 of the mystery of the secrete thing,  
 that is the sacrament, of bzeade &  
 wyne, was made a preist for euer,  
 after the ordre of Melchizedec:  
 whiche he coulde not be, except he  
 had offered his owne bodye and  
 bloude in sacrifice to his father at  
 his maundye vnder fourme of  
 bzeade and wyne, as I haue decla  
 red alreedy, therfore y<sup>e</sup> masse muste  
 neades be a sacrifice, wherln he is  
 continually sacrificed, by the prei  
 stes, his ministers, after the ordre  
 of Melchize. \* The which thing  
 is so evidently affirmed by the ho  
 ly martyr S. Ciprian (which was  
 E. iii. almost

\* fyne bte  
 mops, whis  
 che were An  
 relins, Alst  
 ne, Augusti  
 nus, & Dol  
 tidonius,  
 wrote an es  
 pistle to In  
 nocentius,  
 in the whi  
 chether said  
 Melchizedec  
 pralato sacra  
 mento mensae  
 dominicae, no  
 uit aeternum  
 eius sacerdos  
 tuu figurare.  
 That is  
 Melchize  
 dec dyddz  
 know to fl  
 guee our loz  
 des euers  
 syngre preist  
 hode with  
 a sacrament  
 of a holy si  
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almost thirtene hundred yeres pas  
 sed) that nothing can be more plain  
 ly sayde, for this he writeth. In sa  
 cerdote Melchizedec sacramen  
 tum dominici sacrificij praefigura  
 tum videmus, We se (saith holye  
 Cypriane) the sacrament of oure  
 lordes sacrifice before fygured in  
 the preist Melchizedec. Than he  
 proueth that his saienge both by  
 the wordes of the Genesis. xiiii.  
 chaptre spoken of Melchizedec,  
 and his sacrifice made with bread  
 and wine, and by the wordes also  
 of Dauid spoken of god the fa  
 ther to Chyste oure Sauoure  
 his sonne, whych are these. Thou  
 arte a preiste for euer, after the  
 ordre of Melchizedec. Anon after  
 warde he sayeth thus. The whiche  
 the ordre of Chyste trulpe is this  
 conmyng of that sacryfice, and  
 therof descendynge, that Melchi  
 zedec

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zedec was a p̄ciste of the higheste  
 God., because he offered bzeade  
 and wyne, and blessed Abraham.  
 Nam quis magis sacerdos dei  
 summi, q̄ dominus noster Iesus  
 Christus, qui sacrificium deo pa-  
 tri obtulit. Et obtulit hoc idem,  
 quod Melchizedech obtulerat, id  
 est, panem & vinum, suum scili-  
 cet corpus & sanguinem. That is  
 to say. For who is rather the p̄cist  
 of god the highest, than our lord  
 Iesus Ch̄riste, whiche dydde offre  
 sacrifice vnto his father: And he  
 offered the very same ȳ Melchi-  
 zedec had offered, that is to witte,  
 bzeade and wyne, surely his body  
 and bloude. Moreover Cip̄yane  
 speaking of the sacrifice of Mel-  
 chizedech in bzeade and wyne,  
 is this the whyche wente befoze as a fy-  
 gure of Ch̄yestes sacryfice that  
 was to com̄e in bzeade and  
 wyne

wyne, sayth after this maner:

*Exprimus.*

Quam rem adimplēs dominus, & perficiens, panem & calicem mixtum vino obtulit, & qui est plenitudo, veritatem præfiguratae imaginis adimpleuit. The whiche thyng (that is to wytte, the sacrifice of Melchizedec, that was a figure of chrystes sacrifice to come, ynder fourme of bread and wine) our lord fulfyllynge, and accomplisshynge, hath offered breade, and a cuppe, or chalyce mengled with wine and water, and he, whiche is fulnesse, hath fulfilled the truth of the image, or figure afore figured. xho could haue spoken more playnly, than this holy martyr here speaketh, that chrystes sacrifice in fourme of bread & wine, was figured befoze by the sacrifice of Melchizedec. And to put away all doubte, anon after this  
he

he sayth. Vnde apparet sanguine  
 Christi non offerri, si desit vinum  
 calici, nec sacramentum dominicū  
 legitima sanctione celebrari, nisi  
 oblatio et sacrificiū nostrū passio-  
 ni responderit, whereby it appea-  
 reth that chrystes bloude can not  
 be offered, yf there be no wyne in  
 the chalyce, neyther our lordes sa-  
 crament celebrate, or made, after  
 the lawfull ordinaunce, except our  
 oblation, offeringe, and sacrifice  
 shall agree, or be lyke the passion.  
 Hitherto this blessed marty<sup>r</sup> saint  
 Cyprian, a man nere the apostles  
 tyme, and of a very deape knowe-  
 ledge in goddes holpe worde, we  
 ought therfore to geue credence  
 rather vnto him in this p<sup>r</sup>esente  
 controuersy of our religion, than  
 to Martyn Luther, or els any o-  
 ther of that sort, whiche vpon no  
 ground, as it shall hereafter ap-  
 pere



peare manifestlye, deny the masse  
to be a sacrifice propitiatory, that  
is, appeasynge or pacifieng gods  
displeasure, and wraath, whiche all  
mē (sēce chyste dyd firste institute  
it at his last supper, til now Mar-  
tyn Luthers comynge) ever bele-  
ued vndoubtedly, stedfastly, but I  
wil procede vpon this purpose, &  
make yet a further probation, to  
leauē no doubte in the matter, yf  
it may be by my small learninge.  
The twelue loues of bread spokē  
of in Levitico, were a fygure of  
this blessed sacrifice made in the  
masse vnder fourme of breade, as  
saint Damascene dothe affirme  
sayeng. Hunc panē, panes figurae  
bant propositionis. The loues of  
shewe, dyd figure this bread. And  
therfore, where our texte in Latin  
hath, panes propositionis offert,  
He offereth breade of shewe, the  
Hebreye

Levi. 24.

Damas. lib. 4.  
Cap. 14.

Hebrew hath, as Galatinus te-  
 stifieth. Quia carnem dei tui ipse  
 est, vel erit sacrificans, that is, be-  
 cause he is or shall be sacrificynge  
 the fleshe of thy god. S. Origen  
 doth playulpe confirme the same  
 sayeng. If a man loke on þe bread,  
 which descended downe from hea-  
 uen, and on that cōmemoracion, or  
 remembraunce, of the which þe lord  
 saith, Hoc facite in meam comme-  
 morationem, Do ye this for re-  
 membraunce of me, and do remem-  
 ber also the misteries of þe churche  
 more dplygently lokyng on them,  
 In his, quæ scribit lex, futura ve-  
 ritatis inuenies imaginem præ-  
 formatam, He shall fynde in  
 those thynges, whiche the lawe  
 wyrteth, an Image, or a synple-  
 tude of the trouthe afore four-  
 med. Thys sacryfyce also was  
 fygured by the continual sacrifice  
 of the

Origenes in  
 L. i. c. 24.

Luc. 22.

**Exod. 29.**

of the olde lawe mentioned in the  
booke of Moses called Exodus the  
xxix. chap. For lyke as the twelue  
loues were set out to shewe daily,  
and this sacrifice continually done  
by the p̄cistes of the olde lawe, e-  
uen so in the masse the p̄cist doth  
shewe daylye to the people our sa-  
uiours blessed bodye vnder the  
fourme of bread, and continually  
offereth it in sacrifice to god for to  
appease his displeasure, and to  
make him mercyfull and fauoura-  
ble vnto vs, that yet lyue, and to  
the deade also. Nowe the prophet  
Malachias shall come forth to  
saye his mynde in this matter,  
whych this wyreth. Non est mihi  
voluntas in vobis, dicit dominus  
exercituum, & munus non susci-  
piā de manu vestra, Ab ortu enim  
solis vsq; ad occasum, magnū est  
nomen meum in gentibus, & in  
omni

**Mal. 1. 10.**

omni loco sacrificatur & offertur  
nomini meo oblatio munda, quia  
magnum est nomen meum in gen-  
tibus. ¶ I haue no wyll oz mynde  
to you, saith the lord of hostes, ¶  
I wyll not receaue of your hand  
a gyft, oz a sacrifice. For from the  
risinge of the sonne vnto the go-  
ynge downe, my name is great a-  
monge the people, and sacrifice is  
made, and a cleane oblation is of-  
fred to my name, because my name  
is great amonge the people. ¶ Lo,  
good chysten reader, here we se  
that god said by this his prophet,  
that he had no mind to the Jewes  
mening that he wold forsake the,  
by reason of their infidelite, lacke  
of fayth, refusing his sonne chyst  
at his comynge, and synne, and  
that he wolde no moze receaue of  
them sacrifices made with beastes  
as he had done afore chyst came  
in the



in the tyme of the old testamente,  
but that all suche sacrifices shuld  
be vtterlye abolysched, and lefte  
cleane, as shadowes, and fygyres  
of chrystes sacrifice the very thing  
shadowed, and figured by them,  
whiche shuld, and doth in dede, as  
moch excede, amout, & excel them,  
as the bodye dothe the shadowe,  
and the thyng figured, the fy-  
gure, or pecture representynge it.  
That this is mente, and spoken  
by the sacryfycce of the masse, dy-  
uerse olde wyrters, men so wel ler-  
ned, as none are nowe these daies,  
do playnely testyfy, of the which  
I wyll byynge a fewe. Damas-  
cene aboue a thousand yeres sence  
thus wrote on this texe of the pro-  
phete Malachias. Hec est pura  
scilicet hostia, & incruenta, quam  
ab ortu vsq; ad occasum ipsi offer-  
ri per prophetam dominus loqui-  
tur

Damas. lib. 4.  
Ca. 14.

tur, Christi videlicet corpus & sa-  
 guis, in stabilimentum anime no-  
 stre, & corporis, inconsuptū & in-  
 corruptū, non in secessū iens (absit  
 enim) sed in nostrā substantiā, &  
 conseruationem, omnimodi nocu-  
 menti reparatio, sordis omnis pur-  
 gatio. This is the englyshe ther-  
 of. This is the pure hooste, oꝝ sa-  
 crifice offered to attayne victorie  
 of our enemies, and vnbloudy,  
 oꝝ offered without bloudshedding,  
 the whiche our lord sayeth by his  
 prophet shuld be offered to him fro  
 the risinge of the sonne to the go-  
 yng downe, surely the bodye, and  
 bloud of christ, to kepe stedfaste oꝝ  
 stable our soule and bodye, oꝝ to  
 be that thing, which doth stablisch  
 our soule and bodye, not cōsumed,  
 synce rupted, not goinge into the  
 draught (foꝝ god foꝝbyd that) but  
 into our substantiē, and conserua-  
 tion

The masse  
is a sacry-  
fice propiti-  
atory for  
our sinnes.

tion, a repayyng of all maner of  
hurt, a putgation or purgynge of  
al vncleannes. Marke here good  
reader, that this olde wyter Da-  
mascene affirmeth that oure lozde  
sayde by the prophet that a cleare  
hoost shoulde be offered to hym,  
without bloude sheddyng, verely  
the body and bloud of Chyst, and  
none other sacrifice, than the sa-  
crifice of the masse, though Auter  
Bucer, Bullyger, and lyke other  
do neuer so much say the cōtrary,  
without al good ground. Second-  
ly note, that the same hoost, or sa-  
crifice shuld be a stay, or a stablish-  
ment bothe of our bodye and the  
soule also. Thyrdlye that it goeth  
not into the draught, as other bo-  
dily meates do, but it is turned in  
to the spiritual sustinauce of the  
soule, & cōseruatiō of it. fourth-  
ly note well, that he calleth this  
holpe

holy sacrifice, a reparation of all  
 harine (whiche came to the soule  
 through synne) and a purgynge, or  
 clensynge of all fylth of synne, a-  
 gaynst them, which Denye that the  
 masse is a sacrifice propitiatorie,  
 that is, makynge god mercyfull to  
 vs, and appeasyng his wrath to-  
 warde vs for our synnes. Some  
 men saye that this prophet ment of  
 a sacrifice, whiche the Iewes dyd  
 make to god, but they are farre de-  
 ceuyed. ffirste bycause he prophe-  
 cyed of a sacrifice, which shuld suc-  
 cede, & iewes sacrifices abolyshed.  
 Secondly bycause he spake of a  
 sacrifice whiche all people in euery  
 place shuld offre to goddes name,  
 thetfore it can not be vnderstande  
 of any sacrifice of the iewes, which  
 they only in the temple of hierusa-  
 lem dyd offre, as it apereth by the  
 law playnly. Moreover, some vn-  
 derstand

Dymers ob-  
 iections are  
 here soyled.



derstande this prophesy of the sacrifice, fulfilled by christe on the crosse, but as vntuly as the other, for that sacrifice was offered of christ only in one place, which was the mounte of caluarie, but the prophete entreateth there of a sacrifice, that shuld be offered to god in all places, and therfoze he spake not of christes sacrifice ones doone on the crosse. Agayne the prophete wrote of that sacrifice, which shuld be offered to god, when his name shuld be great and famous amonge the gentylles, whiche was not renowned among them, before christ dyd suffre death, but after his resurrection, whē he sent his apostles to preache the gospell thzough all the worlde to euery man. The by they are lykewyse deceyued, that vnderstand by this sacrifice here mentioned, laudyng of god, than-  
kes

Mat. xl.  
Mar. 16

As bucc  
bulliger 20  
ther of that  
soyt.

kes gytyng to him, confellynge  
 of his name, contritiō of mannes  
 harte, preachyng of þe gospel, moꝝ-  
 tifyenge of the bodye, and carnall  
 lustes, oꝝ desyres of the flesh, oꝝ any  
 lyke, first bycause none of these suc-  
 ceded, oꝝ came in to the place of the  
 Jewes sacrifices done a way, anul-  
 led, and vndone foꝝ euer, toꝝ they  
 all were in the tyme of the lawe of  
 nature, befoꝝe Moyses lawe was  
 put foꝝth, and vnder Moyses lawe,  
 and after it was aboꝝlyshed, as no  
 man can say nay, and therfoꝝe this  
 pꝛophetcy can not be taken of them,  
 oꝝ any one of them. Agayne the  
 pꝛophet spake of one sacrifice in  
 the synguler number, and the e are  
 many, wherfoꝝe he may not be vn-  
 derstande of these. Moꝝeouer the  
 pꝛophet dyd speake of a pure, and  
 a clene sacrifice, but our woꝝkes  
 are not pure, and clene, becauꝝe we

f. ii. offend

Jacobi. 3.  
1. Joh. 1.

1 Peter. 2.  
2. Cor. 5.

Luke. 22.  
1 Cor. 13.

Eusebius lib.  
Primo de euan-  
gelica demon-  
stra.

offend, sayeth saynt James, in ma-  
ny thynges, And John saith, yf we  
saye we haue no synne, we deceyue  
our selves, and the trowth is not in  
vs: Therfoze this prophecye must  
be vnderstande of Chyistes very  
bodey, and bloudde, a lambe with-  
out spotte of all fylthe, and synne,  
as Peter saith, and sainte Paule  
also, which he offered vnder forme  
of bread & wyne at his last supper,  
and gaue auoxyzite to his apostles  
and theyr successours, prestes and  
byshoppes, to do the same for his  
remembraunce, tyll his commynge  
agayne at the last day. But I wyl  
brynge forth the Eusebius an olde  
greke wyter, to conferme this my  
purpose, which thus writeth. Mo-  
saicis sacrificiis reiectis, quod futu-  
rum erat nostrum ipsarum institu-  
tum, propheta diuinitus nūciat di-  
cens, Quoniam ab ortu solis. &c.  
That

That þe prophet sheweth of god, or  
 by the inspiratiō of þe holy goost, þe  
 which shuld be our own ordinaunce  
 or institutiō, þe sacrifices of Moyses  
 reiected, sayng, bycause from þe ry-  
 syng of the sonne, to þe goyng down,  
 sacrifice is made, & a clene oblati-  
 on is offered to my name in euery  
 place. Therfore we do sacrifice  
 (saith Eusebius) to god þe highest  
 a sacrifice of laude, we do sacrifice  
 to god a full sacrifice, and byyng-  
 yng feare, Et sacrosāctum sacrifici-  
 um. A cōsecrated sacrifice halowed,  
 and that whiche ought not to be  
 touched but reuerentlye. We do  
 offre in sacrifice to god, with a new  
 maner after the new testament, an  
 hoost clene. This can not be vnder-  
 stande of any other sacrifice, than  
 of the sacrifice of the masse, for  
 none other is offered to god now  
 after a newe maner, accoꝝdyng to  
 the newe testament, as euery lear-  
 ned



ned man may easely perceyue, and  
therfoze it must neades be taken of  
that sacrifice only. Agayne he saith  
thus, after very many wordes spo  
ken of this matter, as concludynge  
Iaque Christus quasi mirabilem  
quādam victimam, sacrificiū quod  
eximium deo patri operatus, pro  
nostra omniū salute obtulit, eius  
que rei memoriam vt nos ipsi ipsi  
deo pro sacrificio offerremus, in  
stituit. That is to witte. Therfoze  
Christe after he had wrought, offe  
red to god the father for all our  
helth, or saluation, as who saith a  
certain wonderful, and an excellent  
sacrifice, and hath ordeyned that  
we our selues shulde offre to the  
same god for a sacrifice, the remem  
braunce of the same thyng. If  
Martin Luther or his scolers had  
sene this holy fathers saynges, and  
not lyked to lyke, and esteeme, they  
owne

owne iudgemnet moze than his,  
 they wolde not haue so rashely, & **The sacrifice of the**  
 vngodly denyed the masse to be in **masse was**  
 stituted, & ordeyned a sacrifice of **ordined by**  
 our sauour Chyiste him selfe, as **Chyiste and**  
 they do, ascribynge it, and the let- **not by man,**  
 tyng vp of it, vnto prestes auarice **as some me**  
 and couetousnes. whose fonde, **saye.**  
 leude, and vngodly opinyon Ire- **Ireneus lib. 4**  
 neus an other greke wyter, which **Ca. 32, 33, 4,**  
 was withi. clxxx. yeres, of Chyistes  
 byrth, and sawe sainte Polycarpe  
 saint John the euangelystes disci-  
 ple, yea whose schole he was (as  
 some men say) doth thus euydently  
 wyte in this matter, but Chyiste  
 also geuyng counsayll to his disci-  
 ples to offre vnto god of his crea-  
 tures the first frutes, not as who  
 saith nedynge, but þ they shuld be  
 neyther vnfruitful, nor vnkynde,  
 toke that breade whiche is of his  
 creation, or his creature, and gaue  
 thankes,

Christ at his  
laste supper  
taught his  
apostles a  
newe sacri-  
fice, whiche  
is the holye  
masse.

thankes, sayng . Hoc est corpus  
meum. This is my bodye. And he  
toke lykewyse the cuppe, and con-  
fessed it his bloude, and he taught  
a newe sacrifice of the newe testa-  
mente, whiche the churche recey-  
uynge of, or from the apostles, offe-  
reth to god thow al þ hole world.  
what can any wyse chrissten man  
desyre to be moze playnly spoken  
of any man than this, in defence of  
þ sacrifice of þ masse. Have not (I  
beseeche the good reader) men be-  
greatly ashamed either to deny the  
masse to be a sacrifice, or els to saye  
that it is nothyng but an ydoll, set  
vp by prestes couetousnes, for lu-  
cre and gaynes. Dought not we ra-  
ther to beleue this aunciēt father,  
whiche was instructed by them,  
that learned the trouthe of Christes  
religion of the apostles scholars,  
then Marten Luther, or any of his  
teachyng

Luther.

teachyng, and schole, which now af-  
ter xv. hundred yeres, do laboure  
to bynge vp a new religion, and  
faith amonge chysten people:

Came not the holye goost to teache  
men the truth, which Chyst promp- Note reader  
Jo. 14. 16  
sed to sende to the apostles, tyll

Marten Luther came; the foun-  
tayne almost of all heresie: Hath  
Chyste suffered his deare spouse  
the churche for whiche he shed his  
most pcerious blood) to erre in his  
religion and the faith, thus longe,  
the space of xv. hundred yeres:

Wyd not he promyse his apostles Matt. 28.  
Joh. 14.  
to be with them, & the holy churche  
tyll the worldes ende, that he lea-  
dyng them, whiche is the truth, as  
he him selfe saith, they could not be  
discepued so foule in theyr belefe,  
to thinke the masse a sacrifice or-  
deyned by Chyste in the gospel, &  
it nothyng so: Truly every wyse  
man



man doth iudge moche other wise,  
 but it is better to passe ouer this,  
 and to retourne agayne to holpe  
 Ireneus, whiche after he hath alle-  
 ged the prophecie of Malachias,  
 whiche I haue nowe in hande, to  
 proue that Christ at his maundye  
 dyd offre his bodye and bloude in  
 sacrifice to his father, teachynge  
 the apostles euen so to do, and they  
 the hole churche, which offereth the  
 same also thzough all the worlde,  
 Anone after this he wytteth, Quo-  
 niā ergo nomen filij propriū patris  
 est, et in deo omnipotente, per Ie-  
 sum Christum offert ecclesia, be-  
 ne ait secundum veraque, et in  
 omni loco incensum offertur no-  
 mini meo, et sacrificium purum.  
 That is. Therfore because the son  
 nes name is proper to the father,  
 and in god almyghty, the churche  
 offereth sacrifice by Iesu Christe,  
 the

the prophet Malachias saith well  
 after both the thinges, both incense,  
 or a swete perfume, is offered in  
 euery place to my name, And also

Cap. 34.

a pure sacrifice agayne. Igitur ec-  
 clesie oblatio, quam dominus do-  
 cuit offerri in vniuerso mundo,  
 purum sacrificium reputatum est  
 apud deum, & acceptum est ei, nō  
 quod ille indigeat a nobis sacri-  
 ficiū, sed quoniam is, qui offert  
 glorificatur ipse in eo, quod offert  
 si acceptetur munus eius. That is

thus moch in our speech. Therfore  
 the sacrifice of the churche, whiche  
 our lozde taught to be offered in  
 the hole worlde, is rekened with  
 god a clene sacrifice, and it is ac-  
 cepted of him, not because he nea-  
 deth our sacrifice, but because he  
 whiche doth offre it, is glorified,  
 or renoumed, by that, whiche he  
 doth offre. yf his gyfte, or sacrifice

Marthe well  
 this order.

be

be accepted of god . Lo, good reader, here eftsoones, and agayne, this holy man playnly affyrmeth, that þe churche doth offre sacrifice, whiche our sauour Chyſte dyd teach ſo to do, & not any couetous preiſt, or byſhop, myndyng to gette vaūtage, & gaynes therby, though many thzough enuye, and malyce conceyued againſt the clergy, (whiche no heretike euer lacked) are not aſhamed ſo ſhamefully, & falſly to ſay of the. But now to S. Hieroe, which writeth after this maner, bp on this pzophet Malachie. Non in vna orbis prouincia ludæa, nec in vna vrbe ludæa Hieruſalem, ſed in omni loco offerri oblationem, nequaquam immundam, vt a populo iſrael, ſed mundam vt in ceremonijs Chriſtianorum . That is to witte. God ſpake to þe preſtes of þe iewes by the pzophet, the whiche do offre the

S. Hierome  
apd Mala. i

the blynde, the lame, and faynt, to  
 make sacrifice with, that therby  
 they myght knowe that spirituall  
 sacrifices shuld succede the carnal,  
 and that not bulles and gootes  
 bloude, but a swete perfume (that  
 is þ saintes prayers) shuld be offe-  
 red to the lord, and that not in one  
 prouynce of the worlde Iury, no-  
 ther in one cite of Iury, Hierusa-  
 lem, but in euery place shulde be  
 offered a sacrifice, in no wyse vn-  
 cleane, as by the people of Israell  
 was offered once, but cleane, lyke  
 as in the ceremonyes of chrysteas,  
 or chrysten people is offered. Lo.  
 Here good reader, saint Hierome  
 vnderstandeth the prophet of one  
 pure and cleane sacrifice, whiche  
 shoulde (as now we daylye it is in the  
 masse) be offered in chrysten mens  
 ceremonyes, whiche muste nea-  
 des be spoken of the sacrifice  
 of



Malachi : 3.

He meaneth  
the apostles  
which christ  
cleansed by  
makynge the  
ryghteous &  
good men,  
as for they  
should offre  
sacrifices to  
god his fa-  
ther.

of the masse, wherein are many cere  
monyes vsed, with diuers holye  
prayers. And that the prophet met  
that sacrifice of the blessed masse,  
he himselfe declareth openly in the  
thyrde chapyter folowynge. For  
there he doth prophesy of Christes  
commynge by his byrth, saynge, lo  
he cometh. who canne attayne by  
thought the day of his commynge?  
who shall stande to se him? For  
he lyke as fyre bloweth, lyke as  
vine bloweth the fyre and as the  
herbe of fullers of clothe. And he  
shall sytte bloyng together or blo-  
wynge lyke as one bloweth the fyre  
and makynge cleane lyke as gold,  
and lyke as syluer, and he shall  
purge, or make cleane the sonnes of  
Leui. Et colabit eos quasi aurum,  
et quasi argentum, et erunt domi-  
no offerentes sacrificia in iusticia.  
And he shall strayne out theyr ly-  
coure

coure lyke as gold and syluer, and  
they shall offre to our lord sacrifices in ryghteousnes. **S.** Hierome  
vnderstandeth here the sonnes of  
Leui, all prestes of the new lawe,  
whiche onely shoulde succede the  
prestes of the olde lawe, and these  
clensyd, and purged, as golde and  
syluer, shoulde offre to our lord sa-  
crifices in rightuousnes. Et place-  
bit domino sacrificium iuda et hie-  
rusalem, sicut dies seculi anni anti-  
qui. That is the sacrifice of Jude  
and Hierusalem shall please the  
lord, lyke as the dayes of tyme, &  
the olde yeres. This letter is not  
so playne, and easye to be vnder-  
stand, as men thynke the scripture  
is, which saint Hierome thus ex-  
poundeth the sacrifice of the pre-  
stes, which they do offre for Jude  
and Hierusalem, that is for them,  
that do confesse our lord, and se  
his

his peace with the mynde, shall  
please the lord, lyke as dayes of  
tyme, and as olde yeres, that is,  
as they pleased him at the begyn-  
nyng, so after penaunce done for  
synne commytted, when they shall  
be clensed from the fylth of all syn-  
nes, they shall begynne to please  
god with theyr sacrifices agayne.  
It is called also the sacrifice of  
Juda, because Christ dyd institute  
it, whiche was borne of the tribe,  
and in bethalem Juda. Also the  
masse is called of the prophet, the  
sacrifice of Hierusalem, because it  
was there first institute by christe.  
Therefore with this was propheted  
of christes comyng by byrth, which  
should make cleane, and purge the  
prestes of the newe testament, that  
they myght (being so clensed) offre  
sacrifices to god for the people,  
whiche confesse Christe to be our  
sauour

saulour, and do se his peace with  
 their mynde, euery man playnlye  
 maye perceaue, that this pꝛophe-  
 cye toucheth þ̄ sacrifice of þ̄ masse,  
 foꝛ that onely doth appertayne to  
 the pꝛiestes of the new testament,  
 as no man can denye. Hytherto  
 of the olde testament. Now to the  
 newe, wherin are certayne places,  
 and textes, evidently pꝛouyng the  
 masse to be a sacrifice, not of laude  
 and thankes geuyng onlye, but  
 also of appeasynge gods displea-  
 sure toward vs foꝛ synne, and ma-  
 kyng hym mercyfull both to the  
 lyuyng, & the dead. Of the whi-  
 che the sp̄st is this of Lukes gos-  
 pell. Hoc facite in meam comme-  
 morationē. Do ye this foꝛ my re-  
 membꝛaunce. That is to wytte. I  
 geue you autoritie, power, and co-  
 mānde you also to do, þ̄ whiche I  
 haue done euen nowe at thys my  
 G. maundy

Textes of  
 newe lawe,  
 pꝛouyng the  
 masse to be  
 a sacrifice

Luc. 22.



maundye, that is, take ye bread;  
geue thanks to god for al his be-  
nefites geuen to man, blesse it, con-  
secrate it, turningg the substaunce  
of it in to my fleshe, offre it to my  
father, not onelye to geue hym  
thanks for his benefytes besto-  
wed on man, but to purchase his  
grace also for the people, & to ap-  
pease his displeasure, conceaued &  
taken against man for his synne.  
Finally receaue it your selues say-  
eng masse, and distribute the same  
to the people, for their housle, and  
all this do ye in remembraunce of  
my death and passion, continuing  
so to do, till y<sup>e</sup> worldes ende. That  
Christe didde offre his blessed bo-  
dye to his father a swete sacrifice  
for our synnes at his laste supper,  
& comaunded his apostles likewise  
to do, and all preystes, in and by  
them

Luc. 22:  
1. Cor. 11.

them, the aũcient and old fathers  
 sentences do playnlye proue, of  
 the which I wyl allege here some,  
 that be most stronge and euydent.  
 Ireneus a greke doctour beyng  
 withi. clxxx. yeres of christ, expou-  
 dyng these wordes of christ Hoc  
 est corpus meum, & hic est san-  
 guis meus, This is my body, and  
 this is my bloude (whiche he pro-  
 nounced at his last supper, conse-  
 cratinge, and offeringe his bodye  
 and bloude in sacrifice to his fa-  
 ther) thus wyterh, as I haue ones  
 afore reherled. Our lord toke  
 bread, and gaue thanks sayeng.  
 This is my body. Also he toke the  
 cuppe, and confessed it to be his  
 bloude. Et nouam docuit noui tes-  
 tamenti oblationē, quā ecclesiam  
 ab apostolis recipiens, in vniuerso  
 mūdo offert deo. And he taughte  
 them a newe sacrifice of the newe  
 G.ii. testa-

Ireneus:  
 lib. 4. cap. 32.

Christe dyd  
institute the  
sacrifice of  
the masse, &  
the apostles  
taught the  
church.

testamente, which the church receauynge of the apostels (he sayth not of the byshop of Rome nor of any other bishoppe, or preist) doth offre to god in all the hole worlde. These wordes are so playne, that no man can denye, but that this saint sayth, that Christ dyd offre his bode and bloude in sacrifice to god at his maundyng, and that Chrystes mynystres, the preistes of the newe lawe, do dayelye offre the same at masse, instructed that lesson of the apostles, which were taught it of their master, our sauour christ. Shal it not therfore be moch more mete, & coueniēt, for we chrysten men, and women geue credence rather vnto this holpe, and aunciente fathers teachynge in this matter, (especially beinge so agreable with goddes worde, yea beyng playnly set forth by it) than

than to Martyn Luther, nayther  
 lyke to hym in auncientie, noꝝ ver-  
 tue, noꝝ learninge: Veruayle not  
 (reader) that I do here expounde  
 this woꝝde facere, to signifie as  
 muche as to make sacrifice, partly  
 because this holy martyꝝ saynte  
 Irenæus, saynt Cyprian, and ma-  
 ny other of the eldest, and best wri-  
 ters vpon the scripture, so do take  
 it in this cōmaundement of chꝛist  
 geuen to his apostels, Hoc faci-  
 te. &c. Partely foꝝ as muche as it  
 is so vñed both in pꝛophane wꝛi-  
 ters, and also in the holpe scrip-  
 ture. Foꝝ Vergylle sayth. Cum fas  
 ciam vitula pro frugibus ipse ve-  
 nio. When (sayth Dametas) I  
 shall do sacrifice, oꝝ offere sacrifice,  
 to Ceres the goddes of coꝛne,  
 with an heffar foꝝ the coꝛne,  
 come thou thy selfe. Also Theo-  
 critus a greke poete so vñeth this  
 woꝝde,

Facere  
 to do, i chꝛi-  
 stes woꝝdes  
 is to make  
 sacrifice.

Vergilius:

Theocritus;



word sayeng: Quum facies agno,  
Nymphas veneratus agrestes.

*Mantuanus,*

When thou shalt make sacrifice  
with a lambe, honouring the wild  
or rude maidens of y<sup>e</sup> sea. Likewise  
baptista Mantuan<sup>9</sup> (a christe mā)  
vlsed this word, sayeng of Abel the  
first shepeherd. Nunc oue, nunc  
pingui vitula faciebat, & agno.

He made sacrifice sometyne with  
a shepe, sometyne with a fat hef-  
fer, and a lambe. Now to the scrip-  
ture, whiche in this signification  
often tymes doth vse this worde.  
For the thirde boke of the kynges  
y<sup>e</sup> eleuenth chapter, thus hath, Et  
fecit Salomon astarte abominatio-  
ni Sydoniorum, That is. And Sa-  
lomon dyd make sacrifice to the  
idol the abominatiō of the Sydo-  
niōs: Is not here facere which is  
in englysh to do, vlsed for sacrifici-  
re, to make sacrifice: Many other  
textes

*Lege Ezech,  
45: 5, 46: et  
Iudicum, 13,*

textes of the old testamēt do shew  
playnly that this worde is often-  
times bled for to make sacrifice,  
which I passe ouer to be the shor-  
ter, and brynge one place oute of  
the newe testamente, whiche is in  
Lukes gospel, the seconde chap-  
ter after this fourme of wordes.  
Et cum inducerent puerum Iesum  
parentes eius, ut facerent secundū  
consuetudinē legis pro eo, Simeō  
accepit eū in ulnas suas. &c.

That is, And whan the father &  
mother of the childe Iesu brought  
him into the temple, that they  
might do for him after the cu-  
stome of the lawe, Symeon toke  
hym into his armes. What els I  
besech the good reader is ment by  
(doyng) in this place, but making  
of sacrifice, or offeringe of sacrifi-  
ces according to the law of Mo-  
ses: The text a litle before in Luke

Maſke our  
ſauours  
blessed mo-  
ther.

Leuit. 12:

Chriſtes pa-  
rentes did  
geue to the  
preiſte theſe  
things not  
offreyng in  
ſacrifice (for  
that is the  
office of a  
preiſt but  
preſentyng

declareth this plainely, whiche  
ſheweth that our Lady Chriſtes  
honourable, and moſt blessed mo-  
ther, and his father Joſeph (at the  
leſt whiche was iudged his father  
of the people) at the day of purifi-  
cation, preſented Chriſt in the tē-  
ple of hieruſalem, Vt darent ho-  
ſtiam, ſecundum q̄ dictum eſt in  
lege domini, par turturum, aut du-  
os pullos columbarum, that is to  
ſaye. That they ſhulde geue an  
hoſte, a paire of byrdes called tur-  
telles, or two pygeons, accorpyng  
to the commaundemēt of the lawe  
of our lord. Thus we ſe that chri-  
ſtes father and mother preſented  
and brought in to the temple, ey-  
ther a payre of turtelles or. ii. py-  
geons, that the preiſt ſhulde offre  
them in ſacrifice after the lawe, &  
ſo (facere) doth ſpyniſye in this  
place of Luke ſacrificare to make  
ſacrifice

sacrifice in the whiche significati-  
 on both greke wyters, and latyn  
 also do often vse that worde, and  
 not onely the Hebrewe speache, as  
 it appereth by the places aboue re-  
 cyted. Why therfore maye we not  
 well vnderstande by these wordes  
 of our sauyour Christ, Hoc facite  
 in meam commemorationem, Do  
 ye this for my remembraunce, that  
 he commaunded them to offre sa-  
 crifice for his remembraunce: espe-  
 cyally seynge the aunciente wy-  
 ters of Christes churche, and the  
 whole churche hath euen so taken  
 those wordes euer synce they were  
 spoken, no man otherwyle expoun-  
 dyng them, tyll Martyn Luther  
 came, lerna fere omniū hæreseō,  
 in whom was almost all heresies:  
 To be shorte, saynt Chrysostome  
 vnderstode, that Christe dyd of-  
 fre his bodye and bloude in sacri-

fol. liff.

them to the  
 priest, that  
 he shuld of-  
 fre them in  
 sacrifice as  
 the law re-  
 quired.

Homilia. 17. in  
 Hebre.

G. v.

fice



Read more  
of Chrysost.  
in the chap-  
tre of the  
doctours  
sayenges.

Luc. 22.

Note this  
well reader  
against the  
enemies of  
the masse :

fice at his maundy, and gaue com-  
maundemēt to his apostles to of-  
fer it also, in remēbraunce of hys  
death, whose woꝝdes are these, Pō-  
rifex autē noster ille est, qui hostiā  
mūdantē nos obtulit, ipsam offeri-  
mus, & nunc, quę tunc oblata qui-  
dem consumi non potest. Hoc  
autem, quod nos facimus, in com-  
memorationem quidem eius fit,  
quod factum est. Hoc enim facite  
(inquit) in mei commemorationē.  
That is. Our byshop is he, which  
hath offered an hooſte, oꝝ sacrifice  
makyuge vs cleane, the same we  
offre also now, the whyche than  
offered, trulpe can not be consu-  
med, but this that we do, is done  
foꝝ a remembꝛaunce of that thing  
whyche was Done, foꝝ chꝛist sayd,  
Do ye this foꝝ remembꝛaunce of  
me. Who is so blynde, that he can  
not see, that Chꝛysostom, a greake  
autour

autour, learned as excellentlye in  
 the scripture, as euer anye was  
 of the greakes synce the apostles  
 tyme, and their scolers, doth saye  
 playnelye, that we ( meanyng  
 preistes, of whom he was one him  
 selfe) do offre the selfe same sacri-  
 fice, whyche Chyste ones for euer  
 offered by deathe and bloudde  
 shedynge on the crosse: but we do  
 it for remembraunce of that hys  
 passion, and bloudy sacrifice, not  
 withoute autozitie, power, and co-  
 maundemente, as the whyche all  
 thre we haue of him, sayeng, Hoc  
 facite in mei commemorationem,  
 Do ye this for a remembraunce of  
 me. wolde to God chysten men  
 wolde looke well on these wo-  
 des, consyderynge bothe the au-  
 cientie of the wyter, and also  
 hys greatte learnynge, and  
 holy-

Luc. 22.

Cyprinus l.  
R. epist 3

holynes, whiche may cause them rather to beleue his sayenges thā any other, nothyng like to hym in those qualities, but it is better to let this passe, and to here saynt Cyprian that holy martyr, which wrote aboue twelue hundred and lxxx. yeres past. He this wyrteth after many wordes spokē of the holy sacrifice of the masse. Qua in parte inuenimus calicem mixtum fuisse, quem obtulit, Vnde apparet sanguinē Christi non offerri, si desit vinum calici, nec sacramentum dominicum legitima sanctificatione celebrari, nisi oblatio & sacrificium nostrum passioni responderit. That is. In the whiche parte we do fynde that the cuppe was mengled or medled (that is wyne & water were therein mixed together) whiche Christ dyd offre: wherby it doth appere that christes

stes bloude is not offered yf there  
 want wine in the cuppe or chalice:  
 neither is our lordes sacramente  
 celebrate with halowynge accor-  
 dyng to the lawe, excepte our of-  
 ferynge and sacrifice be lyke the  
 passion. In these wordes note that  
 he sayth we fynd þ the cup whiche  
 chryst offred, was mixed w wine &  
 water, whyche was at none other  
 tyme, but onely at his last supper,  
 for at the time of his death he had  
 no cuppe so medled, nor then he  
 offred not his blood vnder forme  
 of wyne, but onely vnder þ forme  
 of bloude, therefore he offered his  
 blood in sacrifice at his maundy,  
 after this holy martyrs mynde, &  
 preistes do euen that same after  
 his lawe and ordynaunce, as he  
 sayth lykewyse here agayne, for  
 thus he wytteth. Quomodo autē  
 de creatura vitis, nouū vinum cū  
 christo



christo in regno patris bñtemus, si  
in sacrificio dei patris, & christi, vi  
nū non offerimus, nec calicem dñi  
traditione dominica miscemus.

Marke  
whose is  
the sacrifice  
of the masse

That is to saye, Howe shall we  
drynke newe wyne wyth Chyste  
of the creature of a vyne, in the  
kyngedome of the father, yf we  
offre not wyne in the sacryfye  
of God the father, and of Chyste,  
oz if we do not meddle oz myxe  
the lordes cuppe, after the tea-  
chyng, oz cōmyssyon of our lord?  
Lo, oure lord taughte the p̄e-  
stes at the masse to myxe in the  
chalpce wyne wyth water, and so  
to offre in sacryfye hys precyous  
bloudde, whyche he dydde neuer  
but at his laste supper, as it is e-  
uydente, and therefore he dydde  
there offre hys bodye, and bloude  
in sacryfye, and gaue cōmyssy-  
on to hys apostelles, and to all  
p̄eistes

pꝛeꝑtes in, and by them, to do the  
 same. Also in the same epyſtle he  
 ſayth agayne. Ab euāgelicis præceptis non eſt omnino recedendum, eaꝓ quæ magiſter docuit, &  
 fecit, diſcipuli quoꝓ obſeruare, &  
 facere debent. We oughte not to  
 goo from the commaundementes  
 of the goſpell, and the dyſcyples  
 muſte of duetye obſerue, and doo  
 alſo, thoſe thynges, whyche the  
 maſter taughte, and dydde. Lo,  
 here Saynte Cypꝛiane ſayethe,  
 that Chꝛiſte offered him ſelfe, and  
 taughte hys ſcolers that ſame leſ-  
 ſon, and commaunded them alſo  
 to offre ſacrifyce, as he hadde  
 doone afore, when he toke bꝛeade,  
 and ſo forth, and thereby he bond  
 them to kepe, and doo the ſelfe  
 ſame thyng that he dydde.

Cyprianus.  
 Luc. 22.

Matt. 26.  
 Luc. 22.

What woulde anye manne  
 deſpyꝛe

1. Cor. II.

Apoca 17.  
why water  
is mingled  
with wyne,  
in the chalice  
when the  
prest sayth  
masse.

desyre more? To proue all this he  
allegeyth saint Paule the cleuenth  
chapter of the fyrste epistle to the  
Cozinthians. This holpe martyr  
sheweth wherfore christ dyd myxe  
wyne and water together in the  
cuppe, whiche he blessed, and con-  
secrated at his maundye, sayenge  
that he so dyd because the water  
signifieth the people (as we reade  
in the Apocalypse of saint John,  
the vii. chapter) so that lyke wyse  
as the water in the chalice is med-  
dled and myxed together with the  
wyne, and so meddled that the one  
cā not be separate from the other,  
euen soo by shedynge of christes  
bloude, the people, whiche beleue  
in hym, trust in goddes mercy pro-  
mised to the for christes deathes  
sake, feare god, forsake their syn-  
nes thozough perfyte penaunce,  
loue god and their neyghboure, &  
fynally

finally do kepe gods commaun-  
 dementes, and abyde therein, no-  
 thing can separate oꝝ disseuer the  
 from goddes fauour, and loue, as  
 Paule affirmeth the eight chap-  
 ter to y<sup>e</sup> Romaines. But yet marke  
 by the waye (good reader) that Cy-  
 prian doth saye that Chyste dyd  
 myxe wyne and water together in  
 the cuppe, which he dyd blesse, and  
 consecrate at his laste supper, and  
 dyd also teache, and cominaunde  
 preistes to kepe, and do that same,  
 as we now in dede do at our mas-  
 ses, and yet there is no texte of all  
 the scripture, that maketh anye  
 mention of this dede, lesson, and  
 cominaundement of our sauour  
 Chyste, therfoze they are foule de-  
 ceaued thozough ignozaunce : oꝝ  
 rather malyce, which affirme, that  
 we ought to beleue nothinge, ex-  
 cepte it be mencioned in scripture.

A heretike  
 not wrytten  
 in scripture

H.

But



But I wyl retourne these  
to holpe Cyprian, and allege out  
of hym a fewe moo sentences  
fo: my purpose, of the whiche  
this is one, agaynste theym, that  
putte onely water in the chalpe  
at masse. Quærendum est enim,  
ipsi quem sunt secuti: nam si in sa-  
crificio, quod Christus est, non ni-  
si Christus sequendus est, utiq; id  
nos obaudire, & facere oportet,  
quod Christus fecit, & quod facien-  
dum esse mandavit, non de-  
bemus attendere, quid aliquis an-  
te nos faciendum putauerit, sed  
quid qui ante omnes est, Christus  
prior tegerit. fo: we muste aske  
(sayth Cyprian) whom they haue  
folowed. fo: if in þ sacriice, whi-  
che chyste is, none, excepte Chyzt,  
muste be folowed, truely it is ne-  
cessary that we obeye, and do that  
whiche Chyzt hath done, and that  
the

Cyprianus.

the whyche he commaunded to be  
 done, we ought not to marke what  
 any man befoze vs thought to be  
 done, but what Chyſt which is a-  
 foze all men, fyrſte hath doone.  
 Note dyligently (good reader)  
 that this holpe martyr ſaythe that  
 Chyſte is the ſacryſce offered of  
 the pꝛeſte, and that he dyd make  
 ſacryſce, in the cuppe beyng  
 myxed wyne, and water together,  
 and commaunded the apoſtles, &  
 all pꝛeſtes to folowe that ſame  
 his maner, and ſourme of ſacca-  
 fice at theyꝝ maſſes. Theſe wordes  
 hytherto reherſed (good Chriſten  
 reader) are verpe playne to per-  
 ſuade euerye man, not vitterly vn-  
 apte to be taughte for wante of  
 faythe, to beleue the maſſe to be a  
 ſacryſce, ordeyned not by anye  
 man, but by oure Sauoure  
**CHRIST**, at hys maundye,  
 H. ii. but

but yet here moze playne wordes  
of him (if it may be). Thus he saith  
(declaringe that gods ordinaunce  
oughte not to be chaüged by any  
mans tradition, the which shulde  
be, if wyne and water were not  
myxed together in the chalice at  
masse, according to Chyistes insti-  
tution) Nam si Iesus Christus do-  
minus & de⁹ noster, ipse est sūmus  
sacerdos dei patris, & sacrificium  
deo patri ipse primus obtulit, &  
hoc fieri in sui commemorationē,  
præcepit: utiq; ille sacerdos vice  
Christi vere fūgitur, qui id, quod  
Christus fecit, imitatur. Et sacrifi-  
cium verum, & plenū tunc offert  
in ecclesiam deo patri, si sic inci-  
piat offerre, secundum q̄ ipsum  
Christum videat obtulisse. This  
is the englysh. for yf Iesus christ  
our lord and god, be the hygheste  
p̄p̄ste of God the father, and  
he

Cyprianus

Luce. 22.

Markethis  
reader dily-  
gently

he fyrste hathe offered a sacryfice  
to God the father, and commaun-  
ded that to be done for remem-  
braunce of hym, verelye that  
preste doth exercise Chyestes of-  
fice, or place truely, whiche folo-  
weth that thinge, whiche Chyiste  
hath done. And then he offreth to  
god y<sup>e</sup> father in the churche, a true  
and a full sacrifice, yf he begynne  
so to offre, as he may se y<sup>e</sup> chyist hi  
selfe hathe offered. Are not these  
wordes playne, and sufficient to  
proue the masse to be a sacrifice set  
vp by our sauour Chyiste Iesus  
We reade mozeouer in the actes  
of the apostles the. xiii. that the a-  
postels accoꝝdinge to the power,  
autoꝝtie, and commaundement ge-  
uen them of their maister Chyiste  
at his maundy sayeng, do ye this  
for a remembraunce of me dydde  
make sacrifice to god, for there we  
H.iii. fynde

I. Col. ii.

The apos-  
tles sayeng  
masse, did  
make sacri-  
fice to god.



Act. 13.

fynd these wordes after Crasimus  
translation, Quum autē sacrificā-  
rent dñō, ieiunarētq; dixit illis spi-  
ritus sactus. Segregate mihi Pau-  
lum & Bernabā in opus, ad quod  
assumpsi eos. That is. Whan the  
apostles dyd make sacrifice to our  
loꝛde, and fasted, the holpe gooste  
sayde to them. Scuer, oꝝ separate  
foꝝ me Paule and Bernabe, to the  
worke, vnto the whyche, I haue  
taken them. Here we se that the a-  
postles offered then sacrifice to  
god, and that in the greke tongue  
was wrytten by Luke the euange-  
lyste, whyche vseth here the same  
greke verbe of ꝑ which the masse  
in the greke speache is called ΛΕΙΤΟΥΡΓΙΑ, as in the hebrewe it is na-  
med (missah) and that name is vs-  
ed in latyn. Chrysostom wrytee a  
booke of the masse, whiche he cal-  
leth in greake. ΛΕΙΤΟΥΡΓΙΑΝ, and C-  
rasimus, Delargus, with dyuers  
other

ΛΕΙΤΟΥΡΓΙΑ  
Liturgia.

other translatours of that booke  
 in latyn, do turne that greke word  
 by the hebrewe word (missa) which  
 the latyn men commonlye do vse,  
 and it can not be otherwise conue-  
 niently turned into þ latin tongue  
 but by that same hebrewe worde  
 (missah) whiche name the holpe a-  
 postle Peter (that fyrst said masse)  
 dyd helyke geue to that dyupne,  
 and holpe office, whiche we cal the  
 masse in englysh. And that most  
 blessed, and holy sacrifice, with the  
 whole orde and maner of godlye  
 suffrages, prayers, petitions, and  
 laudes commonly nowe vled in  
 the churche, from þ time of Chyist  
 and his apostles, vntill this oure  
 time hath alwayes ben receyued, &  
 taught by þ very selfe same name,  
 wout agayne sayeng of any man,  
 excepte one Peter Bysian, whi-  
 che denied sacrifice to be offred to  
 god

ΛΙΤΟΥΡΓΙΑ.  
ΤΟΥ.  
ΛΟΥΚΑ.  
ΚΕΦ. 9.

IOAN. 1.  
1. COR. 5.

EXO. 12:

god. Thoughe the greake worde,  
whiche Luke vseth there signifi-  
eth many thynges, yet not oneiye  
in that place, but also in other dy-  
uers, it signifieth to offer sacrifice  
as a p̄iest doth, and therefore the  
apostles dyd offre sacrifice to god  
instructed by their mayster Ch̄yst  
at his laste supper. Moreover it  
maye thus be proued, that Ch̄yst  
dyd offre him selfe in sacrifice at  
his last supper to god his father.  
It is writtē in the first chapter of  
Iohns gospel, and the fyfth chap-  
tre of the fyfth epistle of Paule to  
̄ Cozynthians, ̄ Ch̄yst is ̄ very  
true Easter lambe, pascal lambe, &  
passeouer, in a fygure of whoni ̄  
Jewes by goddes cōmaundemēt  
dydde offre in sacrifice a lambe (as  
we fynde in the booke of Moyses  
called Exodus) vpon the whiche  
I make this reaso for my purpose  
The

The thyng figured muste agree  
 with the figure, and therefore as  
 y<sup>e</sup> pascall, or passeouer lambe, was  
 a fygure of Chy<sup>r</sup>st, euen so muste  
 neades the maner of offering, and  
 eatynge of Chy<sup>r</sup>st (the lambe figu  
 red by the passeouer, or paschall  
 lambe) be lyke the offerynge in sa-  
 crifice, and eatyng of that fygure,  
 but that could not be except ch<sup>r</sup>ist  
 had offered his verpe bodye and  
 bloud at his maundy and after-  
 ward receaued it, (as S. Hieron *Hedibla*;  
 sayth that he dyd in verpe dede),  
 for the Jewes dyd fy<sup>r</sup>st offre the  
 pascall lambe in sacryfice, and af- *Exo. 12.*  
 terward eate him, as Moyses te-  
 stifieth, Therfore Chy<sup>r</sup>st dydde at  
 hys laste supper offre hys bodye  
 in sacrifice to his father, fy<sup>r</sup>st in a  
 fygure offeryng the pascal lambe,  
 and after that in very dede with-  
 out a fygure, eatynge it hymselfe,  
 and



1. 1. 1. Luc 2

1. Cor 5.

and geuyng it to his apostles to  
eate also. The which is done day-  
lye of the preiste by his auctorite,  
power and commission, as I haue  
declared already, and wyl declare  
hereafter moze at large, by gods  
helpe, and grace. Saynt Ambrose  
dothe gather of Paules wordes,  
the first epistle, and þe fyfth chap-  
ter to the Corynthians, that chryst  
is sacrificed by the preist at masse,  
foz thus he saith. Non dubites as-  
sistere angelum, quando Christus  
assistit, Christus immolatur. Ete-  
nim pascha nostrū immolatus est  
Christus. That is. Doute not the  
aungell to be here, syng that chryst  
is here, Chryst is offered in sacry-  
fyce. For our pascal, or our passeeo-  
uer lambe chryste is offered in sa-  
crifice. Paule doth opely cōfirme  
this wyttynng to the Corynthiāns  
the .x. chap. of þe first epistle, sayeng

Vnus

Vnus panis & vnum corpus multi sumus, oēs quidē de vno pane, & devno calice participamus. We be many one bzeade (saith Paule) & one body, sothelp we take parte all of one bzead & of one cup. The holy father & grece clerke S. Austen thus writeth, Huius corporis caput est Christus, huius corporis vnitas nostro sacrificio significat.

To. 2. epist. 57.  
Dardano.

Qd breuic significauit apostol⁹ dicēs. Vnus panis vnū corp⁹ multi sum⁹. That is. Christ is the head of this body, (the church) & vnitie of this body is signified by our sacrifice. The which thing y apostle Paule hath breifly signified, saying. We are many one bzead, one body. Also in another place thus he saith, after he hath defined, and shewed what a sacrifice is. Hoc est sacrificiū christianorū, multi vnū corp⁹ sum⁹ in christo. quod etiā sacramēto altar⁹ fidelib⁹ noto frequē

I. Cor. 10.

To. 5. de ciui.  
dei lib. 10.  
Cap. 5.

rat ecclesia, vbi et demonstratur,  
quod in ea oblatione, quam offert,  
ipsa offeratur. The englyshe is  
this. This is the sacrifice of chri-  
sten people, we many be one body  
in Chyiste, the which also y church  
accustomely vseth with the sacra-  
mente of the aulter, knowen to the  
beleuyng people, where it is ope-  
ly shewed to the churche, that in  
that sacrifice, which she doth offre  
she the same is offered. No man  
can despyze moze playne wordes  
than these are, but yet I wyl pro-  
cede vpon a further proufe of this  
matter. Paule the tenth chapter  
of the firste epistle to the Cozyn-  
thyans this writeth againe. Non  
potestis calicem domini bibere, et  
calicem dæmoniorum. Non pos-  
testis mensæ domini participes es-  
se, & mensæ dæmoniorum. ye can  
not drynke of oure lordes cuppe,  
and

1. Cor. 10.

Fol. lxxii.

and the deuils, or yll spirites to.

**W**e can not be partakers of oure lordes table, and the deuils also,

**H**ere saint Paule reasoneth with the Corynthians to persuaade the, that they wold abstayne from the eatynge of meates offred in sacrifice to the ydolles, and that with two very good reasons, of the whiche the fyrst is grounded vpon the wordes, whiche are here nexte before reherfed out of this same epistle, and chapter, and it is this.

**L**yke as they, whiche haue inutual participatiō in chryste through the sacrifice of his fleshe & bloud, do entre into a certayne vnite w<sup>th</sup> him, Sēblaly they haue acertain

vnite w<sup>th</sup> the idolles, by y<sup>e</sup> catynge of those thinges, which are offered them in sacrifice. **N**owe for as muche as euerye Chrysten harte doth or shuld abhorre to haue any

vnite

Paule puttyng difference betwixt the eaters & drynkers of oure lordes table, & the that eate & drinke thinges offred in sacrifice to the deuils, doth meane that the bodye & bloud of Chyrist offered in sacrifice, as the meates and drinke has w<sup>th</sup> the ydolles, and then afterwarde receaued of vs Chyriste people.

S. Paule comparing the bodye & bloud of Chyriste, to the meates of the gentylis offer-



eed in sacri-  
fice. do the  
playnely no  
byr the body  
and bloude  
of Christe,  
amonge thi  
ges offered  
in sacrifice.  
The same  
is proued by  
that that he  
callethe the  
lozdestable  
the auter,  
for none o-  
ther cause  
truely than  
he called the  
Jewes and  
gebriles au-  
sare a table

vnitie with the deuyls oꝝ ydolles;  
it is mete that ye, whiche are chri-  
stened people, do forbear eayning  
of meates, offered in sacrifice to i-  
dolles. But that we are vnited,  
oꝝ knytte to Christ, and haue with  
hym a certayne mutuall participa-  
tion, thozough the sacrifice of hys  
fleshe and bloud, he sheweth by a  
similitude of the Jewes table vsed  
in the synagoge. For as the sacri-  
fice, which the carnall Jewes dyd  
offre, made them partakers of the  
auter, lyke wise the sacrifice, whi-  
che is offered either in the table of  
oure lozde, oꝝ ellys of the deuyls,  
maketh the offerers partakers of  
christ, oꝝ of the diuels. Thoughe  
Paule dothe not call in this rea-  
son the body and bloud of christ a  
sacrifice, yet his wordes do shewe  
that he so ment, because he setteth  
the table, and cuppe of our lozde  
christe

chyste, agaynst þe table and cuppe  
of the dyuels, sayenge. Non potes-  
tis calicem domini, &c. **H**e can  
not drinke of the lordes cuppe, &  
so forth as is aboue rehersed.

Therefore seyng the apostle doth  
calke that, whiche is offered in sa-  
crifice to the deuyls, the table, and  
cuppe of the deuyls, it muste ther-  
of folowe, that he mente by the  
cuppe, and table of our lord, that  
thing which is offered in sacrifice  
bpō our lordes aulter, so þe this is  
þe sēse, ye cā not cate þe thing which  
is offred to god in sacrifice, & þe al-  
so which is offred in sacrifice to de-  
uels, because þe light hath no felow-  
ship w darknes (as he sayth in an  
other place) noz betwixt chyst and  
þe deuil is any agreing. wherfore  
it is manifest by saint Paule that  
the bode and bloud of Chyst is a  
sacrifice of the newe Testament.

oz

August T. 6.  
lib. 1. Ca. 19.  
contra aduers  
sariū legis &  
proph. Paulus  
1. Cor. 10. Dis-  
cendo Calix,  
&c. ostendit  
ad q. sacrifici-  
um debeant  
pertinere.

2. Cor. 6.

This declar-  
eth that S.  
Paule dyd  
gather of  
Chyrtles  
wordes pro-  
nounced of  
hym at hys  
last supper,  
that he dyd  
offre his bo-  
dye then in  
sacrifice,

or els, if they be not offered in sacri-  
fice at the masse, and then after-  
ward receyued of vs, howe shulde  
Paules comparisson stande and  
take place, when he teacheth that  
the Corynthyans could not be to-  
gether partakers of thinges of-  
fered vp in sacrifice to god, and al-  
so to deuyls: Truly Chrysostome  
expoundynge this chapter dothe  
shew that saint Paule ment this,  
whose wordes are these, Itaq; si cu-  
pis sanguinem, non imbue altare  
idolorum cæde irrationalium, sed  
altare meum meo imbue sanguine  
That is, Therfore yf þ̄ doest de-  
sire to haue bloud, do not þ̄ spyn-  
cle the ydolles aulter with slaugh-  
ter of vnrasonable beastes, but  
laye vpon my aultare my bloude,  
reade the chapter of the doctours  
sentences. Adde to this (good rea-  
der) that whiche saynt Paule wri-  
teth

teth the nexte chapter folowynge  
 with these wordes, Quotienscūq;  
 enim ederitis, panem istum, & ca-  
 licem istum biberitis, mortem do-  
 mini annuntiabitis, quoadvsq; ve-  
 niat. For as ofte as ye shall eate  
 this bread & drinke of this cuppe,  
 ye shall declare the lordes deathe  
 tyll he come. These wordes doo  
 shewe that the masse is a sacrifice  
 as saynt Cyprian doth construe,  
 and take them, whych he thus saith  
 vpon them, Et quia passionis eius  
 mentionem in sacrificijs omnibus  
 facimus (passio est enim domini sa-  
 crificium q̄ offerimus) nihil aliud,  
 q̄ quod ille fecit, facere debemus  
 Scriptura enim dicit Quotienscūq;  
 q̄ panem istum, &c. And because  
 we make mention, oꝝ we remem-  
 bre christes deathe in all sacrifices  
 (foꝝ that whiche we do offe is the  
 lordes deathe) we are bonde to do

Cyprianus III.  
 2. epist. 1.



no other thinge than that whiche  
he hath doone. For the scripture  
sayth, as ofte as ye shall eat this  
bread. &c. Lo Cyprian did vnder-  
stande these Paules wordes spo-  
ken of makynge remembraunce  
of chrystes death, so that he affyr-  
meth, that we do make sacrifice in  
the masse, and therby is that reinē  
braunce made of Chrystes passion &  
death. And that this holy martyr  
so dyd vnderstande saint Paules  
wordes, it doth playnly appere by  
his wordes streight folowynge,  
which are these, Quotiēscūq; ergo  
calicē in cōmemoratiōē dñi, &  
passionis eius offerimus, id quod  
cōstat dñm fecisse, faciam⁹. That  
is in our englyshe speache, thus  
muche to saye. Therfore as often  
as we do offre the cuppe in remem-  
braunce of our lord, & of his pas-  
sion, let vs do that, whiche it is e-  
uidente

*Cyprianus.*

evident, that our lord dyd. Doth  
 not Cyprian here manifestly af-  
 fyne that by the offering in sacri-  
 fice of chrystes bloud cōteined at þ  
 masse in þ chalice, a remembraūce  
 is made of Chrystes death, accor-  
 dyng to his, & saint Paules com-  
 maūdemēt: but ye wil say to me,  
 that S. Paule in this chapter ma-  
 keth mention of eatynge, and dyn-  
 kyng the body and bloud of chryst  
 and of the remembryng of chryst.  
 & his passion therby, which thing  
 is indifferēt to lay men, & p̄iestes,  
 and therefore Cyprian doth not  
 well gether of Paules wordes  
 here, that Chrystes deathe is remē-  
 bryd by doyng sacrifice of þ p̄iest  
 at masse. To that I saye, that the  
 death, and passion of Chryst, is re-  
 membryd by euery laye mannes,  
 and womans houle oꝝ recepyng

An objectiō

The solus-  
tion.

I. ii of the

**A** booke  
made of the  
sacramente  
of the aulter.

of the blessed sacrament of the aulter, but moze chiefly, moze lyuelye, and expressely, by offeringe of his verye bodye, and bloude, in sacrifice, whiche is done of the pzeist at his masse, than by that eatynge, lyke as the sacrificyng of the paschal, or passeouer lambe, did moche moze expressely figure the deathe and sacrifice of our sauour chryst on the crosse, then to come, thā did the eatynge of hym, as no lerned man doth, or can doute, and therefore although euery man, and woman receauynge the blessed sacramente of the aulter (whiche is the very bodye, and bloude of Chryst, and not only a figure therof, as I haue declared in my booke made of that matter) dothe by that declare Chrystes death, and make a remembrance of it, yet that not withstandinge, the pzeist in his masse, doth  
pinci-

princypally make remembraunce  
 of that chrystes death, and so saint  
 Paules mynd was, that the priest  
 in the masse, offeringe Chrystes  
 fleshe and bloude in sacrifice, doth  
 thereby especially remembre hys  
 death, though he doth that secon-  
 darily in receiuing his body, and  
 bloude, and the laye people do al-  
 so the same. But ye wyl saye vnto  
 me, that Chrystes institution, whē  
 he bade his disciples to take, eate  
 and drynke, and to do that for his  
 remembraunce, doth playnely shew  
 that we do only remembre chrystes  
 death in eatynge, and drynkinge  
 his fleshe and bloude, and not by  
 offering it in sacrifice, and there-  
 fore saynt Paule mente no suche  
 thyng. Also saynte Paule hym-  
 selfe sayeth, when ye shall eate  
 this breade, and drynke of this  
 cuppe, ye shall shewe the lordes

Math. 26.  
 Luc. 22.

An objectio

Item.

death



The aun-  
swere,

Luc. 22:  
1. Cor. 11.

death, speakynge not one word of  
makynge sacrifice, and therfore he  
oughte not to be wexed in this  
place to the sacrifice of the masse.  
To that I aunswer, that Chyrist, &  
his scholer saynt Paule, dyd com-  
maund, that when we do eate hys  
bode, and drynke his bloude, we  
shulde haue his passion in remem-  
braunce, or take the to the remem-  
braunce of his death, but yet no mā  
ought, ne can if he wolde gether  
thereof, that to shewe the lades  
death, is nothyng els but to eate,  
and drynke the Sacrament in re-  
membraunce of chrystes passion.  
For if a man do wel and diligent-  
ly consioze, and pondze Chystes  
wordes, when he saith. Hoc facite  
in meam commemorationem, Do  
ye thys for my remembraunce, he  
shall see, that it is an other thinge  
to do that, whiche Chyriste com-  
maunded

maunded the apostles to do, than  
 onelpe to make remembzaunce of  
 Chyestes death. For Chyest badde  
 we shulde do that, whiche he dyd,  
 to remembre his death. Now who  
 knoweth not, that the thinge whi-  
 che is done, and that, wherefoze  
 it is done, are not both one thinge.  
 But what neade so many wordes  
 at this time, syth Paule sayth no-  
 thinge agaynst the remembryng of  
 chyestes death, by offring his body  
 & bloude in sacrifice in the masse,  
 but with it rather, as I haue de-  
 clared by S. Cyprians iudgemēt  
 and sayenge, and I haue proued  
 already by diuers autorities both  
 of the scrypture, and the holy doc-  
 tours, that Chyeste dyd offre his  
 fleshe and bloude at his maundy  
 to god his father in sacryfice.  
 Therefore I wyl receyue more of  
 the scrypture, to proue that the  
 J.iii. holpe

*Paraphrasis*

holp masse instituted by Chryste  
our sauiour, is a sacrifice, appea=  
lynge goddes displeasure, profita=  
ble both to the quicke, & also to the  
deade people. Whereby men maye  
perceyue howe moch Martin Lu=  
ter, Johan Nuyth, with dyuers o=  
ther were deceaued in this matter  
and namely a yonge man of this  
our countrey, in a boke sette forth  
in latyn, in the which he saith that  
the holpe masse is set vp to the re=  
proche oz iniurpe of Chryste, and  
that Paule, Peter, and Johan do  
teache vs the same. The apostle  
Paule to the Hebrewes the fyfthe  
Chapter thus wyrteth, Omnis  
pōtifex ex hominibus assumptus,  
pro hominibus constituitur in ijs,  
quæ sunt ad deum, vt offerat do=  
na, & sacrificia pro peccatis, That  
is. Every byshoppe oz preist taken  
out of the nombze of men is ordey=  
ned

ned for men in those things, whiche do appertaine to god, that he sholde offre gyftes, and sacrifices for synne. This texte is manifeste agaynst Martin Luthers heresy, whiche is, that all Christen people are preistes, and that among christen folke there is none rather a preiste than all other. For here Daule affirmeth, that a preist is elected, and chosen out of the multitude of the people, therfore some and certayne of the people are preistes, and not all the hole number of them. Also he sayeth that a preist is ordeined, or instituted, for the multitude of Christen people, to offre gyftes, and sacrifices for theyr synnes, and therfore that is the preistes propre and chiefe office, so that it neyther dothe belonge to the layte to vse that office, nor the office of a preist is on-

fol. lxx.

This texte  
proueth that  
eether i our  
tyme of the  
newe testas-  
mente there  
is no preist-  
hode, which  
nogood chri-  
sten bodye  
wyl affirme  
or that

there is a sa-  
crifice pro-  
prie to it ad-  
nered to be  
offered for  
sinne which  
none can of-  
fer by but a  
preist, and  
eoth there is  
nor can be  
anye other  
suche sacrifi-  
ce but the  
masse, it  
must nedes  
folow that  
it is a sacri-  
fice of the  
newe test-  
ment, & as  
purpose

Joe



lye to preach, as some men vntru-  
 ly do saie. Moreover this place  
 declareth playnly, that amonge  
 chrysten people there are preistes,  
 whose office is to offer giftes, as  
 prayer & such other & also sacrific-  
 es, as þe sacrifice of teaching þe ho-  
 ly word of god to the people, and  
 chiefly the sacrifice of thaulter, the  
 very body & bloud of our saviour  
 Christe Jesu, which offering, and  
 sacrifice both only appertaine to þe  
 office of a preist, & to euery preiste  
 indifferently, for amonge chrysten  
 people there are certayne sacrifices  
 belonging only to a preist, as prea-  
 ching & offering sacrifice at masse,  
 not only of prayer, prayse, & than-  
 kes geuyng, but also, and princi-  
 pally of the body & bloud of chryst  
 vnder fourme of bread and wyne,  
 wherein consysteth Chrystes conti-  
 nuall priesthode after the ordre of  
 Melchize-

This letter  
 of Paule.  
 omnis ponti-  
 fex. etc.  
 can not be  
 understode

**M**elchizedec (as it is already de-  
clared largely) and also in whiche  
euery p̄iestes offyce dothe nowe  
stāde chiefely. Wherefore no man  
can well denye, but the masse is a  
sacrifice belongynge to p̄iestes  
of ch̄ristes ord̄e, and of the newe  
testamēt. This inent also s. Paule  
in the seuenth Chaptre of his epi-  
stle sent to the hebrewes, sayeng þ̄  
p̄ p̄cisthode of Aarō is abolished,  
& put cleane away, & ch̄ristes p̄cist  
hode set in his romth, & place whi-  
che is after þ̄ ord̄e not of Aarō, for  
after þ̄ ord̄e Ch̄rist dyd ones for  
all offce him self a sacrifice to god  
his father, as Paule saith often to  
þ̄ Heb. but after þ̄ ord̄e of Melch.  
wherby sacrifice is offred vnder þ̄  
foyme of bread & wine, in the sacra-  
mēt of thaulter. For in this point  
as I haue afore proued, resteth  
ch̄ristes p̄petual & cōtinual p̄cist-  
hode

**Col. lxx.**  
only of p̄cist  
after the  
ord̄e of Aa-  
ron, accor-  
dyng to the  
olde lawe,  
for Paule  
p̄ueth here  
with, that  
ch̄rist whi-  
che was no  
suche p̄cist  
hath neede  
of a sacri-  
fice moche  
more excel-  
lente than  
was euer as  
ny other be-  
fore hys  
tyme of the  
lawe theres-  
fore yf that  
place shuld  
be vnder-  
stande only  
of p̄cistes  
of Aarons  
ord̄e, it  
could make  
nothyng  
for Paules  
purpose

hode, & p̄iestes office. Moreover  
 that the masse is a sacrifice, it may  
 be p̄oued by another text of saint  
 Paule, in this same epistle to the  
 Heb̄ues the. xiii. chapter, where  
 he thus w̄teth. Habemus altare,  
 de quo edere non habent potesta-  
 tem, qui tabernaculo deseruiunt.  
 We ch̄isten people haue an aul-  
 ter, of the which they haue no po-  
 wer, or auctozitie to eate, that do  
 serue the tabernacle, that is, they  
 whiche do put difference betwixte  
 meate after Moyses law (anulled  
 vtterly by Ch̄istes death) & kepe  
 the ceremonies of that lawe, haue  
 none auctozitie, nor power to eate  
 of Ch̄istes b̄eade, his very body  
 cōsecrated, and offered in sacrifice  
 on the aulter, whiche we Ch̄isten  
 folke haue sette vp in our temples.  
 For yf he had not ment thys, why  
 shoulde he haue made any mentiō  
 of an

Math. 5.  
 Cū offers. Cre  
 sit mentio al-  
 taris. Et. 1.  
 Cor. 9.

Heb̄. xiii. oc̄it  
 altare. Misp̄e-  
 ach. Et. 7c.  
 Ευχαριστία  
 ab oblatione.

of an aulter, which is made for sa-  
 crifice to be offered therupōto gode  
 The masse therfoze is a sacrifice,  
 exercised on the aulter, for the con-  
 tinuall remembraunce of chrystes  
 death, and bloudy sacrifice once  
 offered vpon the crosse. The name  
 which the greakes do geue thaul-  
 ter, declareth that it is made for sa-  
 crifice, for they calle it θυσιστηριον  
 thysiasterium a θυσιῶν, & τιγῶν Thy-  
 sia & Tiro hoc est, sacrificio, hos-  
 tia, seu victima, & seruo, vel ania-  
 maduerto, & perpendo, So that  
 they name that an aulter where sa-  
 crifice is offered or kept, as amonge  
 Chyristen people now is kepte al-  
 waye the very bodye of our sauy-  
 our in the boxe or pyre hangynge  
 vpon or ouer the aulter, and ther-  
 foze euen the name of an aulter gi-  
 uen to it by the greakes, whiche  
 Paule dothe vse often, maye and  
 dothe



1. Cor. 9.  
1. Cor. 13.

Matt. 23.  
Luc. 21.  
1. Cor. 11.

Dan. 7. 13

doth muche proue that the masse  
wont to be sayde on the aulter is  
a sacrifice, the whiche beyng ones  
abolyshed, as Martyn Luther,  
and his scolers goeth about to do  
but al in vayne. For it hath conti-  
nued synce chrystes maundy (neuer  
spoken against til Martyn Luter  
came) and euer shall tyll the worl-  
des ende, accorbynge to our sauy-  
ours promise, though it shal cease  
almost wholly & amongst al nati-  
ons, a fewe excepted, whan Antt-  
chryst shall reigne the space of. iii.  
peres & the half, as saint Danyell  
writeth. This I say sacrifice done  
awaye (as it shall neuer be cleane  
tyl the worldes ende) or yf y<sup>e</sup> masse  
were no sacrifice in dede, (as Lu-  
ther and his adherentes falselye  
saye it is none) why shoulde than  
the aulter beare that hys name  
in the greake tongue? But nowe  
let

let vs se what the generall coun-  
 cels, the p̄sident, leader, and ruler  
 wherof was p̄ holy goost p̄ spirite  
 of truth, as I wyl anon proue by  
 gods grace, & therfore they erred  
 not in their iudgements, & senten-  
 ces, therein establyshed, inacted, &  
 published by their auctoritie. But  
 to p̄ matter, wherin I will be shor̄t.  
 Our sauour christ p̄mised to his  
 apostles, as we read p̄. xviij. chap.  
 of Mathews gospel, that he wold  
 be in the myddes among the, that  
 being. ii. o. iii. were gathered toge-  
 ther in his name, how moch rather  
 hath he ben p̄sente, where two  
 hundred hath ben assembled in  
 his name, as hath ben in the  
 mooste parte of all generall coun-  
 cels, and therfore they ney-  
 ther erred in any weyghtye mat-  
 ter belongynge to oure saythe, as  
 this doth of the sacrifice of p̄ masse  
 noy yet

Math. 16.  
 Math. 18.

The generall coun-  
 cyles.

1176.107  
Matt. 28

Jo. 16.

noꝝ yet could erre; Chꝛist the truth  
it selfe beyng theꝝ guyde, & lea-  
der. Also he promised to be wꝛth  
the churche euer tyll the worldes  
ende, as Matthe w doth tell in the  
laste chapter, and to sende the ho-  
ly gooste, the spirite of truth, to  
teache the churche all truthe neces-  
sary foꝝ chꝛisten people to knowe,  
and that the same shall alwaye, &  
foꝝ euer abyde wꝛth it, the whiche  
he hath vndoutedly pꝛfourmed  
befoꝝe Luthers byꝛth, and especy-  
ally to the generall counceils repꝛe-  
sentynge the whole churche, and  
congregation of chꝛisten people,  
so that they beyng lawfullye ga-  
thered together, and assembled,  
dyd not erre in the faith of Chꝛist,  
noꝝ yet coulde erre therein. Ther-  
foꝝe yf it inaye be pꝛoued that any  
suche counsaile haue appꝛoued  
thys doctryne that the masse is a  
sacrifice

sacrifice (as in deede manye hath  
 done) it must needs be very true.  
 Wherefore I wll briefly shewe  
 what some counsels hath thought  
 in this matter of the masse. The  
 counsaile holden at the citie Ancyra  
 aboute twelue hundred yeares  
 passed, whiche was befoze the coun-  
 saile of Nycene, hath these wordes  
 folowynge. Presbyteros immolan-  
 tes videlicet idolis, & iterum lucta-  
 men adeuntes, &c. placuit honorē  
 quidem sedis retinere, offerre au-  
 tem illis non liceat. That is, We  
 ordeine that preistes, which do of-  
 fre sacrifice to ydols, & go agayne  
 to wresteling, shal retayne or kepe  
 still, theyr dignitie, or promotion,  
 but it maye not be lefull for them  
 to offre. To this greate assemble  
 of learned counsayers, dyd ordeine  
 that preistes, whiche dyd make sa-  
 crifice to ydolles, shulde not offre  
 sacrifice

Ancyra  
 counsaile.

It.



**C**ounsaile  
holden at  
Laodicea  
Cap. 58.

**C**ap. 4.  
Africane  
counsaille.

sacrifice to god, whiche must needs be vnderstande of the sacrifice of the masse, for as muche as none other sacrifice was than, nor now is, p<sup>ro</sup>p<sup>er</sup> to p<sup>re</sup>istes. Also the counsaile kep<sup>t</sup>e at Laodicea a citie in Asia about twelue hundred yeres befoze this our tyme, this dyd enacte. Non oportet oblationes in domibus ab episcopis, vel presbyteris offerri. It behoueth not sacrifices to be offered of b<sup>y</sup>schops or p<sup>re</sup>istes in houses. Who can denye, bnt this o<sup>rd</sup>ynaunce was made of the sacrificy of the masse. In lyke maner the counsell holde in Africa, at the which S. Austen was, doth declare by an o<sup>rd</sup>ynaunce made of them therin assembled, that y<sup>e</sup> masse is a sacrifice, sayeng. In sacramēti corporis & sāguinis dñi nihil amplius offerat q̄ quod ipse dñs tradidit, hoc est, panis, & vinū

vinū aqua mixtū. That is to wyt.  
 let nothyng moze be offered in the  
 sacramentes of our lordes bode  
 and bloud, the that, which the lord  
 hym selfe dyd teache, that is bzead  
 and wine, meddled w water. Note  
 wel here, good reader, two thin-  
 ges, whiche this acte conteyneth,  
 the fyrst that the masse is a sacri-  
 fice, because the bode, and bloud  
 of chyste is offered therein vnder  
 the fourme of bzeadde and wyne  
 myxed wyth water, the seconde,  
 that oure lorde Chyste Iesus dyd  
 teache that nothyng elles, but  
 bzeade and wyne, meddled with  
 water shoulde be offered in sacri-  
 fyce in the sacramente of our lor-  
 des bode and bloude, whiche  
 doth well agree with Saynt Cy-  
 prians sayenge afoze rehersted, so  
 that this sacryfyce of the holpe  
 masse

Note thys  
 reader.

masse, & also what thinges shulde  
be offered therin, was instituted  
& ordeyned by christ. Furthermore  
marke, reader, that this counsell  
affirmeth, that wine is mixed with  
water in the chalice at masse, by  
christes teachynge, as dyd Cyprian  
an befoze that tyme longe, and yet  
there is no commaundemente in  
the scripture to meddle wine with  
water at the masse, no: yet any one  
sentence to teache vs that thyng,  
and therefore they are farre decea-  
ued (as I sayde afoze) whiche de-  
fende that nothinge pleaseth god,  
whiche is not commaunded in the  
scripture to be done (as Martyn  
Luther sayth) and that there is no  
truth necessarie to be beleued of  
christen people, but that only, whi-  
che is expressely conteyned in scrip-  
ture, the whiche howe false it is, I  
will declare in my booke of traditi-  
ons

A truth not  
expresse in  
scripture.

ons, whiche god wyllynge, shall  
be shortly put forth. But nowe to  
the counsaile, whiche was holden  
at Nicea a citie in Bithinia the  
yere of our lord. 327. whiche thus  
sayth. Peruenit ad sanctum conci-  
lium, q̄ in locis quibusdam, & ciui-  
tatibus, p̄tesbyteris diaconi sacra-  
menta porrigant. Hoc neq̄ regu-  
la, neq̄ consuetudo tradidit, vt n̄,  
qui offerendi sacrificij non habent  
potestatem, n̄s, qui offerunt, corp̄  
Christi porrigant. It came to the  
holy counsaile, that in certaine pla-  
ces and cities, the deacōs do geue  
to the p̄iestes the sacramentes,  
whiche neither rule, nor custome,  
taughte, that they whiche haue no  
power or auctoritie to offre sacry-  
fyce, shulde geue Chyistes bodye  
to them, whiche do offre. Doeſte  
thou not heare (good reader) that  
this holy generall counsaile, whi-



che is one of the foure, that saynte  
Gregoꝛye sayde he esteemed as the  
foure gospels, doth affyꝛme that  
the pꝛiestes do offre sacrifice, whi-  
che the deacons haue none autoꝛi-  
cie to do, because they are not pꝛi-  
stes, and therefore thys was spo-  
ken of the sacrifice of the masse on  
lye, for all other sacrifices the dea-  
cons maye offre: Who wyl not ra-  
ther geue credence to this couſaile  
also many learned men therein asse-  
bled, by the holy ghoost, as saynt  
Gregoꝛie Nazianzene Jeromes  
maister saith oratiōe. xviii, affir-  
myng thus plainly the masse to  
be a sacrifice, rather then to Mar-  
tyn Luther, with all the rabie mēt,  
of that sorte, whyche hauinge no  
grounde to leane to, but scripture  
wrested from the ryght meanynge  
of it, into a wꝛōge sence, do affirme  
the contrarye: Also the same coun-  
sayle

saple thus hathe agayne. Generas  
 liter autem cuilibet in exitu po  
 sito, & poscenti sibi communionis  
 gratiā tribui, episcopus probabili  
 ter ex oblatione dare debebit. But  
 ¶ Byshop wisely oughte to geue  
 to euery mā at his departyng here  
 hence, & despyng the grace of cō  
 munyon to be giuen him, the sacri  
 fice. But nowe to the fyfte counsell  
 of Ephesus, whereat saynte Cy  
 ryll was, almoste twelue hun  
 dred yeres passed, wyth two hun  
 dred byshoppes assembled, whiche  
 thus hath. Nos annuntiantes mor  
 te fili dei, id est Iesu Christi, & res  
 surrectionē eius, & in cœlos ascen  
 sionem pariter confitentes. incru  
 entā celebramus in Ecclesiasticis  
 sacrificijs seruitutem, sic etiam  
 ad mysticas benedictiones ac  
 cedimus, & sanctificamur partis  
 cipes facti corporis, & præciosi  
 sanguis

In epistola ad  
 Nestorium,

sanguinis Christi, non vt communem carnem percipientes, q̄ absit, nec vt viri sancti facti, & verbo coniuncti, sicut dignitatis unitatem, aut sicut diuinam possidentes habitationem, sed vt vere viuificatricem, & ipsius verbi propriam factam. That is. We declaringe the sonne of goddes death, Jesu Chyste, and confessinge his resurrection, and also his assension, in to the heaucns, do celebrare a seruyce, or an honouringe, vnbloudedye, or without bloude sheddyinge in the sacrifices of the church. Also we so come to the mysticall blessinges (the consecration) and are halowed, or made holpe, or cleane, beyng made partakers of Chrestes bodye, and p̄ciouse bloude, not receauyng it as common flesh (whiche god forbiddeth) nor as of a man made holy, and ioyned to the worde,

woꝛde, as a vnitie of dygnitie, oꝛ  
 as possessyng a godly habitation,  
 but as flesh verely geuyng lyfe,  
 and made pꝛopꝛe to the woꝛd, that  
 is the sonne of god. Doest thou  
 not see here (good chꝛysten reader)  
 that this greate counsaile of two  
 hondꝛed byshoppes, amonge the  
 whyche saynt Cyrille was heade  
 and chiefe, doth call þe seruice done  
 of the pꝛiestes at masse, a seruyce  
 vnbloude in the sacrifices of the  
 churche: can that be otherwise ta-  
 ken, thā of the sacrifice of þe masse,  
 wherein the pꝛieste serueeth and ho-  
 noureth god by offerynge to hym  
 in sacꝛfyce the verye bodye and  
 bloude of his sonne Chꝛiste Iesu  
 without blood sheddyng, vnder  
 the fourme of breade and wyne:  
 Chꝛiste on the crosse ones offered  
 him selfe a blouddy sacrifice to  
 god foꝛ our synnes, and is not af-

Obserue  
 this well  
 reader.

Heb. 9. 1. 1c.

k. v. ter that



Christ ones  
offered vp=  
pon the  
cros is day  
lye offered  
at masse.

The masse  
is a sacry=  
fyce propiti  
atorie.

ter that sorte by his bloude shed=  
dyng offered in the masse, because  
he can dye no moore, as Paule  
saythe to the Ramaynes the syxte  
chapter, yet that notwithstan=  
dyng, he is daylye offered in the  
masse withoute bloude sheddyng  
as thys holye counsaile sayethe,  
and al the wytters vpon the scrip  
ture, bothe latins, and grekes spe  
cially. This counsaile mozeouer  
affyrmeth in theyr epystle sente to  
Aetorius the heretique, that the  
worthy receauers of Christes blef  
sed bode and bloude are made ho  
lye, oꝛ cleane thereby, and therfoze  
the masse is a sacryfyce not of  
praye onelye, but also of appea=  
syng goddes wꝛath, and purcha=  
syng to vs cleannes, oꝛ holynes.  
Fynallye it is to be noted diligene  
ly, that this great assemble of ler=  
ned

ned byshoppes calleth Chyestes  
fleshe. Viuificatricem, that is, the  
gyuer of lyfe, and that whiche ge-  
ueth lyfe to them, whiche lesullye  
and purelye do receaue it, the  
whiche declarethe, that Chyste  
sayenge, Caro non prodest quic-  
quam, the flesh profiteth nothing,  
Dydde not meane that hys fleshe  
wozthelye receaued vnder fourme  
of breade in the holye Sacra-  
mente dothe profytte nothyng,  
as the heretyques do expounde  
it, but that the Jewes carnall  
vnderstandynge hys wordes spo-  
ken of the eatynge of his fleshe,  
whereby they thoughte he mente  
they shoulde eate it rawe, bloud-  
dy, or sodden, cutte out in peeces,  
as meate is wonte to be solde in  
the shambelles, shulde profit no-  
thyng, as bothe Saynt Austen &  
Cyillus,

Jo. 6.

what chris-  
t mentaieng  
the fleshe  
profytethe  
nothyng.

**I booke of  
the sacra-  
ment of the  
aulter.**

**Lano. blt**

Cypyllus also doth expounde that  
wordes of Chzist in Iohan, & flesh  
pfiteth nothyng, or els chzist ment  
that his fleshe of it selfe withoute  
the spirite ioyned to it, and & god-  
hede, as the Jewes beleued it was  
not, but onely the fleshe of a pure  
man, & not of hym which was very  
god & mā could profyt nothig, but  
of this text I haue spokē at large  
in my boke of the sacrament of the  
aulter, therfore now I wpll passe  
ouer it whiche I haue touched by  
the wape, takynge an occasion of  
this holy counsailes wordes, affir-  
myng chzistes blessed fleshe, be-  
ynge ioyned with the godhead, to  
gyue man lyfe, when it is worthe-  
ly receaued of hym in the sacra-  
mente of the aulter. Nowe to go  
forwarde, I wpll reherse the wor-  
des of a counsell holden at Neo-  
cesaria, whych are these, Presbyte

rius in ecclesia Ciuitatis episcopo praesente, vel praesbyteris urbis ipsius, offerre non possunt, nec panem sanctificatum dare, calicemque porrigere. That is. Priests of the countrey, or that dwell out of the citie, may not offere in y<sup>e</sup> church nor geue the bꝛeade halowed, and the cuppe, the byshoppe beyng present, or the priests of the same citie. Here is euident mentio made of the priests offeringe sacrifice vnder the fourme of bꝛeade and also of wyne contained in the chalice. This hath in fewe wordes the counsaile kept at Laodicea, a citie in Asia, sayenge, Tunc Laici sibi tribuent, & ita sancta celebrabitur oblatio. that is to witte. Than the laye men shall geue to them selfe peace (by kysyng the paxe), and so the holy offeringe, or sacrifice shall be celebrate. What man wyl, or can yf

The cōtinge  
cel kepte at  
Laodicea.



can, yf he wolde neuer so gladlye;  
denye that this was spoken of the  
sacrifice of the masse: Seing ther-  
fore, good reader, that not onelye  
fygures of the olde testament, the  
holye prophetes, and dyuers tex-  
tes of the newe testamente wyth  
the expositions of the eldeste, and  
greateste learned doctoures, but  
also these generall counsayles,  
and dyuers other, whiche were  
ledde, and guided with **C H R I-  
S T E S** presence, and the ho-  
lye ghostes alsoo, haue thus  
playnely, and strongelye sette vp,  
and establyshed the sacryfyce of  
the masse, agaynste the whyche no  
man dydde speake, oz wyte by the  
space of .xv. hundred yeres, whan  
Martyr Luther began to barke  
agaynste it, as the dogges are  
wonte to barke at the lyghte of  
the

the moone in the nyght, geue thou  
rather stedfaste credence vnto all  
those wptnesses approuynge, pea  
prouynge the masse to be a sacri  
fyce, than to Martyn Luther lu  
tyng out of tewn. Now though  
this whyche is alreadye wrytten  
in thys booke were ynough, and  
sufficiente, too persuaade euerpe  
man, not wedded to his opinion,  
to beleue that the masse is a sacri  
fyce, appeasynge goddes wrathe  
towards man, yet to stoppe all  
bablers mouthes, I wyll goo  
further in thys matter, and shewe  
what the holpe apostelles haue  
doone, touchynge this thyng be  
fore whome **C H R I S T E**  
made hys maundy, and to whom  
he gaue power, autorite, and al  
so commaundement, to offre hys  
bodey and bloudde in sacryfyce,  
as he

Luther in  
teth oute of  
tewne.

**Luc. 22:**  
**1. Cor. 11.**

**Lib. 4. ca. 18.**

**Canone. 3.**

as he hadde done him selfe befoze,  
sayenge to them. Hoc facite in me  
am cōmemorationem. Do ye this  
in remembraunce of me. These dis-  
ciples of Christ did make certaine  
Canons, or rules for the instructi-  
on of Christen people, the whyche  
saint Clement, the apostle Pau-  
les companion in preaching the  
gospell, dyd gather together, and  
put them in wrytinge, as Damas-  
cene saith, whiche dyd so greatly  
esteme, and regarde the same ru-  
les, that he dyd numbre, and re-  
herse them amonge the bookes of  
goddes holpe worde, and therfore  
their wordes ought to be without  
al dout belcued. They thus wryte,  
Si quis episcopusvel presbyter p-  
ter ordinationē domini, aliā quedā  
in sacrificio offerat super altare,  
id est, aut mel, aut lac, aut pro vino  
ficeram &c. contra cōstitutionem  
domini

domini faciēs, deponatur congruo  
 tempore, If any byſſhoppe, or  
 p̄ſte do offre vpon the aulter in  
 ſacrifice certen other thynges be-  
 ſyde ouer or aboue the lordes ordi-  
 naunce, that is to wyt, either hony  
 or mylke, or in ſtede of wyne, drink  
 made of corne or frutes, doyng  
 againſt our lordes ordynaunce,  
 let him be depoſed in a mete tyme.  
 As the holpe apoſtles of Chriſte,  
 whiche learned the goſpell of him,  
 and receaued the holpe gholt, the  
 ſp̄rite of truth, teaching al trouth  
 to them, do playnely affirme, that  
 the maſſe ſayde of the p̄ſte, is a  
 ſacrifice, of chryſtes owne institu-  
 tion, and ordynaunce. Dydde not  
 they knowe the trueth (ſuppoſeſt  
 thou good reader) better thē Mar-  
 tyn Luther or any of his ſcoole?  
 Heare what Certulian wyt with  
 in clxxx. yeares of chryſte ſayenge

Note read-  
 der the holpe  
 apoſtles iud-  
 gement in  
 this matre

The maſſe  
 is a ſacry-  
 fice inſtitute  
 by Chriſt.

Tertul. de  
 preſcri.

A.

Veris



Lib. 4. Ca. 32.

Veritas illis adiudicanda est, qui  
in ea regula incedunt, quae eccles  
sia ab apostolis, apostoli a Christo  
Christus a deo accepit. That is,  
the truth must be adiudged to the  
whiche do walke in that rule, whi  
che the churches or congregatiōs  
of the faithfull, haue receaued of  
the apostles, the apostles of chyst,  
Chyste of God, but the churches  
dydde receaue this doctrine, cōcer  
nyng the sacrifice of the masse,  
of the apostelles, as Saynt Ire  
neus testyfyceth, whose wordes are  
reherfed befoze, and here the same  
doth also appeare playnelye by  
thys canon, or rule made of them,  
therefoze the churches of Chysie,  
haue the truthe on theyr syde,  
whiche do go in this the apostles  
cannon, or rule sette forth for that  
verye same thyng. But yet ones  
more

more lette vs se what the apostles  
haue sayde in this matter, which  
thus doth speake. Si quis episco-  
pus, aut presbyter, aut diaconus,  
aut quilibet ex sacerdotali cata-  
logo, facta oblatione non commu-  
nicauerit, aut dicat causam, vt si fu-  
erit rationabilis ueniam consequa-  
tur, aut si non dixerit communio-  
ne priuetur, tanquam qui populo  
causa lésionis extiterit, dans sus-  
picionem de eo, qui sacrificau-  
erit, quod non recte obtulerit.

Canon. 2.

That is in oure englysh tongue.  
If anye Bysshoppe, or preste,  
or deacon, or who thou wylte of  
the numbꝛe of prestes, or spiry-  
tuall men, shall not receaue his  
house, whan the sacryfyce is  
offered, eyther lette hym tell  
the cause thereof, that yf it be  
reasonable, he maye gette  
A.ii. pardon

151.352  
pardon, or yf he do not shewe the  
cause wherfore he dyd not receaue  
his communion at masse, let hym  
not haue his housell lyke as he,  
which gaue an occasiō of harme or  
hurte to the people, geuyng to the  
a suspiciō of him, which dyd offre  
sacrifice y he did not offre or make  
sacrifice well ynoughe, or after a  
ryght fashyon. Hytherto the apo-  
stles of our sauour chyst in theyr  
boke of canons, or rules, whose  
wordes are so playne, & clere vp-  
pon oure syde, agaynst Marten  
Luther, and his scholers, that no-  
thyng can be moze plaine. Ther-  
fore let Luther go wyth his son-  
de wycked, & dyuellyshe heresye  
agaynst the sacrifice of the masse  
(good Chyristen reader) & folowe  
chystes, and his holye apostles  
Doctryne, so clerely makynge for  
this truth. Mozeouer .s. Audrew,  
one

Pol, lxxxiiij.

Saynt An-  
dewe at  
masse offered  
sacrifice.

one of the apostels, dyd offre chry-  
stes bodye in sacrifice at his masse  
as he sayde hym selfe to Hegeras  
the tyraunt Philaletus testifieng  
that wytyng the apostels lyues,  
whose wordes are these. Ego om-  
nipotenti deo omni die sacrifico,  
non thuris fumum, nec hircorum,  
aut taurorum sanguinem, sed im-  
maculatum agnum quotidie in al-  
tari sacrifico. I do (sayth he) make  
sacrifice euery day to god almighty,  
not offering in sacrifice smoke  
of frankynsence, nor the bloud of  
goates, or of bulles, but I offre in  
sacrifice daylye on the aultare the  
vndefyled lambe. Be not these ma-  
nifest wordes, and inough to satis-  
fye euery man, beyng not ouer-  
moche geuen to the blynde errour  
of Luther. Saynt Clement, whi-

S. Clement.

L.iii.

bled



*Bassario libri  
de sacramen-  
to altaris.*

blesed this fourme (as Bassario tes-  
tifieth) when he dydde saye masse  
Rogamus ut mittas domine spiri-  
tum sanctum tuum super hoc sacri-  
ficiū, qui efficiat hunc panem cor-  
pus Christi tui, & quod in calice,  
est, sanguinē filij tui. That is. We  
beseeche the o lord to sende thy ho-  
ly spirite vpon this sacrifice, whi-

*Saint Cle-  
ment Paul-  
les compa-  
nyon ma-  
keth menti-  
on of the  
masse, as  
we reade in  
the lxxiii. ca-  
non & there-  
fore it is no  
new thinge  
as Luther  
sayth it is.*

che maye make this breade the bo-  
dy of thy chyste, or annoynted, &  
that thyng which is in the cuppe  
or chalyce, the bloud of thy sonne.  
Here we se that saint Clemēt, whi-  
che was instructed by the apo-  
stels in Christes faith, & religion,  
toke the masse to be a sacrifice.

Whether is he moze of credence or  
Martin Luther? Nowe to make  
ones an ende of the prouynge the  
truth, I wyll reherse the auncient  
doctours sayenges in this matter  
and that done, I wyll aunswere  
to

to the scriptures wrested fro their true sense to the mayntenaunce of this heresy by Martyn Luther & his scholers.

**W**hat the doctours haue said in the matter of the sacrifice of the masse, here it appeareth euident-

ly, and also that we ought to beleue them agte-  
unge together

in any

thyng touching our faith,

foz because than they

erre not.

*Interroga ob  
scro generaz  
tionem pristi-  
nam & pra-  
parate ad in-  
uestigationē  
patrum tuorum  
Iob. 8.*



The scripture is ve-  
ry hard to be per-  
ceiued, as s. Peter  
saith in his second  
epistle, though it  
seme oꝝ be iudged  
neuer so plaine and easye to some  
men, whiche in verye dede are not  
lerned

*Ne transferas  
terminos an-  
tiquos, quos  
fecerunt pa-  
tres. proue. 23*

The Scrip-  
ture is hard  
to be vnder-  
stande, and  
the true  
sense of it  
must be lear-  
ned of the  
holy doc-  
tors.

learned therein, and therfore it is  
not conuenient that euery man do  
vnderstande it, after his owne fan-  
sie, for that hath bene, and yet is,  
the cause of many errours, but we  
musste leane, and cleaue to the au-  
cient doctors expositions made,  
and published therevpon. For as  
god chose them to be doctors, and  
teachers of his worde, and gaue  
to the his holy spirite (which now  
these dayes many do arrogantly  
challenge but vntruely) eue so they  
dyd spende theyr tyme wholly in  
prayer, and studieng the scripture,  
that thereby they myghte attayne  
the true sense thereof. But ye will  
saye to me, as many fonde people  
are wont to say, may not god now  
giue to men the spirite of truth, as  
he dyd to the apostles, or els to the  
doctours of the church? Is he not  
nowe both as stronge, that he can  
do

do it, and also as kynde and libe-  
 rall, that he wyl do it, as he was  
 befoze our tyme. To that blynde  
 reasons I aunswere that god can  
 do it if he lyst, but he can do many  
 and sundrye thynges, whiche he  
 wyl neuer do. For he can make  
 this man a kyng, reysynge hym  
 (as Dauid sayeth) a poore man,  
 from the donge hill, and that man  
 a byshoppe, whiche he wyl neuer  
 do. The thynges whiche he doth  
 are euer done in a seemely ordze, as  
 Paule affirmeth. Nowe an ordze  
 requireth, that in Chyistes church  
 some shulde be teachers, and some  
 learners, some maisters, and some  
 scholers, as in mannes bodye, to  
 the whiche Paule compared the  
 churche, some membzes haue one  
 office, and woꝝkyng, and some an  
 other, and not all one office. The  
 eyes do se, the eares heare, so the  
 A. b. Doctours

Rom. 13.

1. Cor. 12.



**Saint Ja-**  
**mes the**  
**thirde chap**  
**ter exhorteth**  
**men not to**  
**couette the**  
**office of a**  
**teacher for**  
**the danger**  
**therof,**  
**Math. 23.**

**Luc. 8.**

Doctours seying the truth do teach,  
and the learners doo heare they  
lessons. Therefore god made not  
all men indifferently doctours, as  
nowe men wolde be, foule decea-  
uyng both them selues, and also  
many other, while they beyng  
blynde, do leade the blynde, and  
falle thereby bothe together in to  
the denne of erreure, and damna-  
cion, but (as Paule saith) he gaue  
to the instructyng of hys people  
some apostelles, some prophettes,  
some euangelystes, some shepe-  
herdes, and some doctours, and  
therefore our sauour sayd to hys  
disciples: Vobis datū est nosse my-  
steriū regni dei. It is geue, not to  
all men, but to you to knowe the  
mysteries or secretes of the scryp-  
ture, the knowelodge of the whi-  
che is the kepe of heauen gates.  
Wydde not god appoynte Cōs as  
to

to teache the lawe to the people,  
 as we reade in the scripture, whi-  
 che sayth. Esdras interpretatus est  
 eis verba legis. Esdras dydde ex-  
 pounde to them the wordes of the  
 law. Paule wrote his epytles to  
 the bysshoppes, that they shoulde  
 Declare them to the people vnclear-  
 ned. All sortes of meates are not  
 meete for all ages of folke. Milke  
 is good for chylderne, stronger  
 meates for yonge lustye men,  
 inopstet meates are beste for a-  
 ged men, whyche are dyve of com-  
 plexion, in lyke maner all men are  
 not apte and meete to feede on all  
 the scripture indyfferentlye, but  
 those onelye, whiche haue good  
 wyttes and haue spent theyr stu-  
 dye therein by gods callinge. Now  
 it is true, the moore pitie, that  
 Saynte Hierome, wrote in an  
 epytyle

Vide Gregor.  
 Nazianze. in  
 apologetico.

1. Cor. 3.

Heb. 5.

*Hierom epi.  
Sola: 18:*

*Saynt Cle-  
ment sayth  
the seconde  
booke to S.  
James, the  
law of god  
can not be  
vnderstand  
without a  
teacher.*

*Note good  
reader the  
vnrerrent  
handling of  
Scripture.*

epistle to his frende Paulyne, com-  
playnyng lamentably of the vn-  
reuerent handlinge of scripture.  
Thus he sayth. The husband mē,  
moxters makers, smythes, cutters  
of woode, woull men also, and ful-  
lers, and other diuers craftes mē,  
absq̃ doctore esse nō possūt, quod  
cupiunt, without a teacher can not  
be that whiche they couette to be,  
that is, cunnyng in theyr craftes.  
Quod medicorum est, promittūt  
medici, tractant fabrilis fabri. Sola  
scripturarum ars est, quam omnes  
passim vendicant, hanc garrula a-  
nus, hanc delirus senex, hanc so-  
phista verbosus, hanc vniuersi pre-  
sumunt, lacerant, docent, anteq̃  
discunt. In englyshe. The phisiti-  
ons do pzoynple that, whiche doth  
appertayne to them, the smythes  
oz craftes men, whiche worke with  
the hande, do handle, oz exercyse  
thynges

thynges belongynge to hādypcraftes  
men oꝝ symthes. Onelye the  
craftes of scrypture is, whiche all  
men indifferently do clayme, this  
the bablynge olde wyfe, this the  
dotynge olde man, this the sophi-  
ster full of woꝝdes, this all men do  
arrogantlye take vpon them to  
know, they rent it in peces, oꝝ geue  
to it many woundes, they teache it  
afoze they learned it. This wꝛote  
saint Jerom against men, & womē  
of his time, whiche dyd arrogant-  
ly, and vntreuerently handle gods  
holy woꝝd, but what wold he now  
saye (thinkest thou good reader)  
If he were lyuynge at this tyme,  
whan men and women are in this  
matter so faultye, as they neuer  
haue bene heretofore? wolde not  
he greatly lament, & bewaile this  
our wonderfull blyndnes, and de-  
testable presumption, whereby we  
neither



Such flatter  
ryng prea-  
chers whom  
Saint Gre-  
goire Nazi-  
anzenus Je-  
rome map-  
ster calleth  
uentriloquos  
that is spea-  
kers of the  
belye, becau-  
se in al their  
words they  
proude for  
the belye.

neither by shame, nor yet by feare  
do forbear to clayme vnto vs the  
knowledge of the scriptures, whi-  
che we neuer studied, or els but ve-  
ry fytell, yea we stycke not to chal-  
lenge to vs the holy goost, the spi-  
rite of truth, cōparynge our selues  
therein with the apostles of chryst,  
whiche anone became teachers of  
the gospel, beyng fyers rude  
and vblearned a litle before This  
is a straunge fondnes, and a mar-  
ueilous presumption, our lord a-  
mende it. Some preachers haue  
not ben ashamed in their sermons  
to byng the lay people into this  
fooles paradise, praysyng their cū-  
nyng in the scriptures, which they  
neuer vnderstode them selues, but  
they studie to please theyr hearers  
and seinge their eares itche, they  
clawe them and with pleasaunte  
satenges they deceaue y innocētes  
hartes.

hartes. But I will recyte a lytle  
 moze of saynt Ieroms wordes out  
 of the saide epistle, which thus wri-  
 teth: Alij adducto supercilio gran-  
 dia verba trutinantes, inter mulier-  
 culas de sacris literis philosophan-  
 tur. Other wayenge, examinynge  
 oꝝ iudgynge with a stately, oꝝ a lou-  
 ryng countenaunce greate woꝝ-  
 des, doo reason lyke studentes of  
 wyledome amonge women of the  
 holy scripture. Was this at anye  
 tyme truer (good reader) then it is  
 euen now in our dayes: yet Je-  
 rorne goth on sayeng. Alij discūt  
 (proh pudor) a fæminis quod doce-  
 āt viros, et ne parū hoc sit, quadā fa-  
 cilitate yborū immo audacia edis-  
 serūt alijs, quod ipsi nō intelligūt.  
 Other lerne (alas foꝝ shamefast-  
 nes) of women, y which they shold  
 teach me, & lest that myght be a ly-  
 tle, they declare to other w a certē  
 caspues, oꝝ lightenes of woꝝdes,

women do  
 teache men,  
 and men o-  
 ther that,  
 which they  
 vnderstand  
 not them sel-  
 ues.

yea rather with boldenes, oꝛ tru-  
sprynge well in them selues, that  
thyng, whiche they them selues  
vnderstand not. Do not men euen  
so nowe amonge vs, whome wo-  
men arrogantely do teache, and  
men also that thyng whiche they  
do not perceaue them selues?

Saynt Gregoꝝy Jeroms maister  
sayth, all suche men are touched in  
the common pꝛouerbe, In dolio dis-  
cere artem figuli, hoc est in pericu-  
lo animarū doctrinam discere pie-  
ratis. To lerne a potters crafte in  
a tunne, pype, butte, oꝛ a hogges  
heade, that is, in the daunger of  
soules to lerne the doctryne of  
the knowledge of god. Hytherto  
that saynt, playnlye repꝛouynge  
many men of our tyme. Some wo-  
men can say moche of the scripture  
without the boke, but they vnder-  
stande almost no worde therof.

They

They are not ashamed (suche is  
their shameles pride, and impudēt  
arrogācy) to boast that they haue  
ouercome, and confounded euen  
the doctours of diuinitie by reaso-  
nyng in scripture, whan in deede  
they do but bable without lerning  
and all reason, yf they meete with  
any cunnyng man therein, whiche  
I my selfe haue often times pro-  
ued true. Let thē beware of gods  
curse, whiche he thzeteneth to all  
suche by his pꝛophet. sayenge.

Esa. 5.

Vae qui sapientes estis in oculis  
vestris, & corā vobismetipsis pru-  
dentes. Cursed be you whiche are  
wysse in your owne sighte, and po-  
lytike befoze youre owne selues.  
Doth not this gods curse touche  
them, whiche do thinke that their  
wittes, and learning doth farre ex-  
cell the wittes, & lerning of al p̄ au-  
cient wyꝝters, and do folowe their

As hathce  
both, & hys  
schollers.

¶

owne



lib. v. c. 1. p. 9.

Scripture  
must be lear-  
ned of the  
doctours.

owne fonde fantasie, and leude  
dreames in construyng, and vn-  
derstandynge goddes holy worde  
rather the the oldewriters: Saint  
Basilie & saint Gregory Jeromes  
maister were not so proude, and  
arrogant as those nowe be. For  
they beyng very excellently well  
lerned in the tongues, in logicke,  
rhetorike, philosophie, and diuers  
other sciences, sought the vnder-  
standynge of the scripture oute of  
their elders booke, as the hystorie  
of Eusebius doth reherse sayeng,  
They gaue their studie to holy  
scripture, not folowing their own  
presumptiō, but by writinges of their  
auncetours, & their autoritie to vn-  
derstand by same, which it was eu-  
dent to haue receaued the rule to  
perceauie by scripture of thapostels  
and their successours. Contrary to  
this men doo in these miserable  
dayes.

dayes, of their owne heades & wit  
 tes, thinking to vnderstand gods  
 word, as did the heretike Aetius, *Triper. Histo.*  
 saenge þ god had opened to hym *li. 5 Cap. 45.*  
 those thinges, whiche he hyd from  
 his apostels, as the storie maketh  
 mention. Doth not euen so at this  
 our time Martin Luther, and his  
 scholers, whiche deny the masse to  
 be a sacrifice, whan the apostles  
 taughte the cleane contrary, as I  
 haue afoze declared largely: *S. Dioni lib. de*  
 Dionise Daules scholer, teacheth *eclesi bic*  
 vs an other lesson, how we shulde *rarchia. Ca. 1,*  
 study scripture, & whom we shuld  
 folow in þ vnderstādyng of it, his  
 wordes are these. Ad sanctissimarū  
 scripturarū intelligentias, prout il  
 las a patribus accepimus, contue  
 endas pro viribus pergamus.  
 Lette vs procede to loke on the  
 vnderstandynge of the moost ho  
 ly scriptures, accordynge to oure  
 strength

37.12  
strengthe, or power, as we haue  
harde, or receaued of y<sup>e</sup> elders. Do  
we not here see, that this father,  
whiche was a greate philosopher,  
and verpe well learned in dyuers  
knowledges afore he was conuer  
ted by saint Paule, & was taught  
the fayth by hym, wolde not pre  
sume to studye the scripture with  
out the doctours, and elders bo  
kes, whiche he studied to vnder  
stande it? Therefore if thou wilt  
study y<sup>e</sup> scripture to profyt therein  
reade saint Austens bokes, sainte  
Jeromes, Chrysostoms, Ambroses  
Cyprians, and suche other, whiche  
do sincerely, truely and catholyke  
ly expownde the scriptures to the  
auauncinge of the truth, and the  
thrustynge downe of errours, and  
heresie. Pristes of Cesarea cappa  
docie coulde not be perswaded to  
leauē the faith, Qd eis suffecerint  
ad

Pol, xxi.

Triper. Histo.  
li. 7 Cap. 36.

ad vtilitatem sui antiquæ patrum  
narrationes, & velut quædam turs  
res murum fidei indeclinabilem  
seruauerunt, Bycause the aunciēt  
expositions of the fathers sufficed  
them to their pzooffitte, and dydde  
kepe, lyke as certaine towers, the  
wall of faith vpright. And where  
men saie ꝑ god is as lyberall now  
as he was in the apostles tyme to  
them, and therfore he can geue  
euen now also the holpe ghoist to  
euery man, and woman, for the vn  
derstandynge of his worde ꝑ scrip  
ture. I graunte that god is now  
as lyberall in dede as he was thā,  
but yet ther vpon it foloweth not  
that he dothe now geue the spi  
rite of knoweledge in the holpe  
scripture without all labour and  
stude as he then dydde to his a  
postles, to confounde the greate  
clerkes, and lerned men by the sim  
ple

why god do  
geue to sps  
thurs his ho  
ly spirit to  
vnderstand  
the scripture

M.iii.



ple, and vnlearned fysshers, and  
by ther teachyng to conuert to the  
faith the hole world, that thereby  
his almighty power might be kno-  
wen, his blessed name glorified, &  
the vertue of his sonnes deathe  
christ our sauour esteemed & cause  
(as in dede it was) of that so great  
a myracle. This, I saye, was the  
cause whye at the begynnynge of  
christes religion and sayth, rude  
fysshers hadde geuen them suche  
knoweledge in the scripture with-  
out all labour, and study geuen to  
it of their partes. God the shewed  
hys greate lyberalypye, in feading  
fyue thousande men, besyde wo-  
men and chyldren, with fyue barley  
loues, and two fysshes, as sainte  
Johan testifyeth, but shal we ther-  
fore loke for anye lyke thinge now  
in oure dayes? Christe at that  
tyme

tyne dydde worke dyuers myra-  
 cles, whych he worketh not at this  
 tyme, nor neuer wyl hereafter. He  
 is therein lyke to one that plan-  
 teth ponge trees, or setteth her-  
 bes, whych while they be tendre,  
 and ponge, not yet well rooted in  
 the earthe, he often watereth, but  
 after they are growen vp, and  
 haue taken well rootes, than he  
 ceaseth waterynge them, so chryst  
 oure sauoure, when he planted  
 the faythe at the fyrste, dydde wa-  
 ter it wth sundre, and dyuerse  
 myracles, and whan he sawe it  
 well, and surely rooted in mens  
 hartes, than he lefte waterynge it  
 wth myracles. Therefore let vs  
 not looke to receaue the holpe  
 goost to teache vs the scriptures,  
 and the vnderstandynge of them  
 wthoute oure studie, and labour

¶ Similitude

as

Malach. 2.

Ier. 20.

Ier. 13.

as the apostles ones dydde by mi-  
racle, for the cōuersion of þ̄ worlde  
to the faith, but let vs learne it of  
the holy doctours, and of the p̄rei-  
stes, which are learned, and whose  
office it is to teache the vnlearned  
multitude, as witnesseth the holy  
p̄phet Malachias sayeng. Labia  
sacerdotis custodiunt scientiam,  
& legem requirent ex ore eius,  
quia angelus domini exercituum  
est. That is. The p̄restes lyppes  
do kepe cunnyng, and the laye  
people shall often seke, or demaund  
of his mouth the lawe, for asmuch  
as he is the messenger of the lord  
of hostes, that is of aungels, whi-  
che are called the hostes of hea-  
nen. He is sent by goddes assigne-  
ment to teache the vnlearned, and  
doth take charge of theyr soules,  
as the scripture in manye places  
wytneſſeth. Nowe I wyl shewe  
the

the holy doctours myndes in this  
our cōtrouersye, sens we ought to  
folowe their iudgement in the vn  
derstandynge of the scriptures, as  
I haue nowe declared, that by thē  
we maye perceauē which doctrine  
is true, and catholique, and which  
is false, and hereticall. I wpll yet  
recite here but a certaine of þ most  
auncient, and eldest wyters on the  
scripture, for the yongest almost  
of thē shal be about nyne hundzed  
peres olde, because men saye that  
the sacrifice of the masse was inue  
ted of late, and set vp by preistes  
couetousnes for lucre, that they  
maye se they folpe, and forsake it  
in tyme, leaste it at the length (as  
it must neades) bypunge them to vt  
ter confusion, in bodye, and soule.  
But to the reherſal of the olde wy  
ters in this matter, amonge the  
whiche Theophylactus shall occu

The olde  
doctours  
sayenges.



Theophilae.  
In Heb. 10

py the first place, sayeng: Quæret  
aliquis, num & ipsi sine sanguine  
immolamus? Ita quidem, sed Chris-  
sti tunc reminiscimur obitus, & v-  
na nobis est immolatio, nō multe,  
quandoquidem est & ille semel  
oblatus, eundem enim semper of-  
ferimus, vnus est enim sanguis, &  
semel effusus. Vnum est corpus nō  
multa, q̄uis fuerit pro multis obla-  
tum, & item vna est, quæ offertur,  
hostia. Hanc namq; semper ut præ-  
sentem offerimus. **That is. Some**  
**body wyl demaunde wether we do**  
**sacrifice without bloud or noe we**  
**do so surely, but then we remembre**  
**Chyistes death, and we haue one**  
**sacrifice, not manye, for as nioche**  
**as Chyiste also hath bene ones of-**  
**fered in sacryfye, for we offre al-**  
**waye the same, the bloude is one,**  
**& shedde ones. The body is one,**  
**not many, though it bathe bene**  
**ed**

offered by in sacryfyce for manye,  
and also the hoste is one, which is  
offred. For we alwaye offre that  
same as present, hitherto Theoph.  
No man can desire playner woꝝ  
des than these are, of this greate  
clerke, to pꝛoue that the masse is a  
sacrifice. Rupert also confirmeth  
this, sayeng. Quotidie in altari san  
cto oblationes eius, sacrū celebra  
mus mysteriū. We do daicly cele  
brate in the holy aulter the holpe  
mystery oꝝ sacramēt, þ̄ sacrifices of  
chꝛist, Fulgentius whiche was a  
boue a B. yeres sence agreeth w  
this verity, sayeng. Dicis te a non  
nullis interrogatū de sacrificio cor  
poris & sāguinis xpi, quod pleriq  
soli patri existimāt immolari, cū ad  
patrē litātis destinatur intentio, sa  
crificij munus omni trinitati, vno  
eodēq offeritur litātis officio.  
That is in our language. Thou  
sayeste, that þ̄ was asked of some  
men

Lib. I. com. 1.  
in Dani. ca. 14.

Fulgentius li.  
2. ad Monimū

men of the sacrifice of the bodye &  
bloude of chꝛist, whiche manye do  
iudge to be offred in sacrifice only  
to the father, whan the intente of  
him, whiche pleaseth god with sa-  
crifice, is appointed to the father,  
the gyfte of sacrifice is offered to  
the hole trinitie, with one, & the sa-  
me office of him, which obtayneth  
his desire of god by sacrifice. Also  
he aunsweringe to the thirde que-  
stion proposed to him by his frede  
Monim<sup>9</sup>, sayth thus. Thou doest  
aske, yf the sacrifice be offered to þ  
whole trinitie, wherefore the sen-  
dyng onely of the holpe goost is  
despyed to sacrifice, or consecrate þ  
gyfte of our sacrifice: As verelye  
(that I so may say) god the father  
hym selfe, from whome the holpe  
goost procedeth, coulde not halow  
the sacrifice offred to hym, or the  
sonne hym selfe coulde not make  
holpe

holpe the sacrifice of his body, the  
 whiche he offered to raunsom vs,  
 or els that the holpe goost shulde  
 so be sente to consecrate the chur-  
 ches sacrifice, as the father and s<sup>on</sup>  
 sonne were not p<sup>re</sup>sente, helpinge  
 them, whiche do offre sacrifice. At  
 the length he concluding this mat-  
 ter thus w<sup>ri</sup>iteth. Quando aut con-  
 gruentius ad consecrandum sacri-  
 ficiū corporis Christi s<sup>an</sup>cta eccle-  
 sia (quē est corpus eius) s<sup>an</sup>cti spi-  
 ritus deposcat aduentum? Aedifi-  
 catio spiritualis opportunius nun-  
 q<sup>uam</sup> petitur, q<sup>uam</sup> cum ab ipso Christi  
 corpore (quod est ecclesia) in sa-  
 cramento panis ac calicis ipsum  
 Christi corpus & sanguis offertur.  
 Calix enim, quem bibimus, com-  
 municatio sanguis Christi est, &  
 panis, quem frangimus, participa-  
 tio corporis domini est, vt ait apo-  
 stolus. That is. But whan maye  
 the

Markethis  
 reader.

1. Cor. 10.



1. Cor. 10.

3. Ambroseli

1. off. ca. 41:

the holy church (which is Chyistes  
body) moze conueniently aske the  
holy gostes cōming to consecrate  
the sacrifice of chyistes bodye. A spi  
rituall edifiēge is neuer desired  
in duer time, than when the same  
Chyistes bodye and bloude is of  
fered in sacrifice, of that his bodye  
(whiche is the church) in the sacra  
mente of bꝛeade and wyne. For the  
cuppe of whiche we do dꝛynke, is  
the communion of chyistes bloude  
and the bꝛeade, that we bꝛeake, is  
the partetakyng of oure loꝝdes  
bodye. Hytherto this holye father  
Fulgentius, whole woꝝdes are as  
manifeste for the sacꝛfyce of the  
masse, as they can be, therfore I  
wyl speake no moze of them, but  
reherse saint Ambrose iudgement,  
that was aboue eleuen hundred  
yeres synce, whiche this hath, re  
hersyng saint Laurences woꝝdes  
spoken

spoken to Syrtus the byshoppe,  
 whā he was ladde to suffre martir  
 dome. Quo sacerdos sacte sine di-  
 acono pperase? Nūq̃ sacrificiū sine  
 ministro offerre consueueras. Cui  
 cōmisisti dñici corporis consecra-  
 tionē, cui cōsūmādorū cōsortiū sa-  
 cramētorū, huic cōsortiū tui sāgu-  
 nis negas. Whither goest þ hastily  
 o holy preist wout a deacō? Thou  
 wast neuer wont to offre sacrifice  
 wout a minstre. To whom thou  
 hast committed the consecratynge  
 of our lozdes body, and the felow-  
 shyp of sacramentes to be accōplis-  
 shed, to him thou deniest the felow-  
 ship of thy bloud. Again in a certē  
 oration funeral of the death of va-  
 lentynyane the imperoure, thus  
 he speaketh to Valentynyane, and  
 Gratian. Nulla vos nox non do-  
 natos aliqua prēcum mearum  
 Cōrextione transcurrer, omnibus  
 frequē

To. 2. li. 1. off.  
 cap. 4. 1.

To. 3.

Prayers e  
 the masse do  
 auayle the  
 dead.

frequentabo oblationibus. I wyll  
 (saith Ambrose) praye for you eue  
 nye nyghte, I wyll accustomelye  
 offre sacryfyce for you. Also to one  
 Faustine, ouer muche lamentyng  
Lk. 2. epist. 8. his systers deathe, after manye  
 wordes spoken to comforte hym,  
 thus he writeth, Itaq non tam de-  
 plorandam, q̃ frequentandam ora-  
 tionibus reor. Nec masticandam  
 lachrymis tuis, sed magis oblatio-  
 nibus animam eius deo commen-  
 dandam arbitror. Therefore I  
 thinke that she ought not so moch  
 to be lamented as to be prayed for  
 accustomedly. Neyther I thynke  
 she shoulde be made heuye wyth  
 thy teares in wepinge, but rather  
 hir soule to be cominended to god  
 w sacrifices. Are not these playne  
 wordes to testifie the holye masse  
 to be a sacrifice profitable for the  
 Deade, & that also prayers of the  
 whiche

Prayers &  
 the masse do  
 anayle the  
 dead.

which do lyue here, be auayleable  
foz them: belyde this he saith in an  
epistle to Theodosius the empe-  
rour, whom he had excommunica-  
ted foz the murder done in Thes-  
salia at his commaundemente.

Lib. 5. epist. 28

Ego causam cōtumacię nullā in te  
habeo, sed habeo timoris, offerre  
nō audeo sacrificiū, si volueris assi-  
stere. I haue no cause in y of diso-  
bedience, o: froward wyl, but I  
haue a cause of feare, foz I dare  
not offre sacrifice, if thou wylte be  
p:esent: Was not this ment of the  
sacrifice of the masse, whiche saint  
Ambrose sayde he durste not offre  
yf Theodosius the imperour were  
in the temple, because he was ex-  
communicate? The excommuni-  
catiō was feared of the highest e-  
states, and the masse had in great  
honour, as it ought in dede to be,  
though both of them now are lye

Excommu-  
nicatiōnes  
was regara-  
ded.



Ambros. Mar.

lib. 5. epist. 5.

Missam facere

capi, dumq

offitio, raptu

cognouit casu

lum.

S. Austens

sentences.

lib. 2. retract.

Ca. 11.

tell regarded, the more is the pite:  
But of sainte Ambrose ynoughe:  
Now saint Austen shall speake in  
this controuersie, whose learning  
farre amouteth and excelleth any  
mans. I hath ben synce I apostles  
tyne, especially in the holy scrip-  
ture. He was aboue eleuen hun-  
dred yeres passed, which thus sai-  
eth Hylarius quidā laicus, nescio  
unde aduersus dei ministros, vt fie-  
ri assolet, irritatus, morem, qui tūc  
apud carthaginem caperat, vt  
hymni ad altare dicerentur de psal-  
morum libro, siue ante oblationē,  
siue cum distribueretur populo,  
quod fuisset oblatum, maledica re-  
prehensione lacerabat. That is.  
Hylarpe a certayne laye man, ben-  
dled wit wzath, as it is wont to be,  
agaunst gods mynysters, wherby  
I knowe not, did bzeake w cursed  
reprounge the custome, whiche  
than

than began at the citie carthage, &  
 hymnes shoulde be sayde out of the  
 booke of psalmes, at the aulter, ey-  
 ther befoze the offerynge of sacri-  
 fice, or whan that, which was offe-  
 red, shoulde be dystrubuted to the  
 people. Imprime, good reader,  
 these wordes surely in thy mynde,  
 for they do playnly make for the  
 defence of the sacrifice of y<sup>e</sup> masse.  
 But yet heare hym againe, affyr-  
 mynge that same thyng moze  
 playnely, with these fewe wordes.  
 Nonne semel immolatus est chris-  
 tus in semetipso, & tamen in sa-  
 cramento non solum per omnes  
 paschæ solemnitates, sed omni  
 die populis immolatur, nec utiq<sup>ue</sup>  
 mentitur, qui responderit eum im-  
 molari. Is not CHRISTE  
 ones offered vppre a sacryfyce in  
 hym selfe, and that not wyth-  
 standynge he is offered in the

Augustinus.  
 To. 2. epist. 23.  
 Marke rea-  
 der, howe  
 Christ was  
 ones offered  
 in sacrifice,  
 & yet he is  
 daily offered  
 in the masse.

sacrament for the people, not only  
 through all the feastes of easter,  
 but also euery daye, nother truely  
 he doth lye, whiche aunswerethe,  
 that he is offred in sacrifice. No,  
 good reader, this holy man, and  
 excellent clerke, (with whom Mar-  
 ty Luther in leaunyng and ver-  
 tue can no better be compared, than  
 a snayle with a hare in swiftnes)  
 doth playnely saye, that chyste is  
 dayly offred in sacrifice, in the sa-  
 crament, though he was but ones  
 offered in his owne founteyne vpon  
 the crosse, and therefore Luthers  
 & his scolers argument, gathered  
 out of Paule to the Hebrewes, the  
 nyynth and the tenth chapter ma-  
 kynge mention that Chyste was  
 ones offered, is cleane wyppes a-  
 waye, and funde of no force, ne  
 strength, as I wyl hereafter moze  
 largely declare, god wylling. But  
 saint

Note reader  
 that chyste  
 is offered in  
 sacrifice  
 wyse, as  
 gainste Lu-  
 thers bablig

Saynt Austen dothe this agayne  
 wytte in this matter. Firmissime  
 tene & nullatenus dubites vnige-  
 nitum deum verbum carne factū,  
 se pro nobis obtulisse sacrificium  
 & hostiam deo in odorem suauita-  
 tis, cui cum patre, & spiritu sancto  
 à patriarchis, prophetis, & sacerdo-  
 tibus, tempore veteris testamenti  
 animalia sacrificabātur, & cui nūc  
 id. tempore noui testamenti, cum  
 patre & spiritu sancto, cū quibus  
 illi est vna diuinitas, sacrificium  
 panis & vini in fide & charitate,  
 sancta ecclesia catholica per v-  
 niuersum terræ orbem offerre nō  
 cessat. That is to wytte. Holde  
 thou moost surely, and in no wise  
 doute, that the only begotten sonne  
 god, beinge made man offred hym  
 selfe for vs a sacrifice, & an hoost  
 of swete sauoure to god, to whome  
 wyth þe father, and the holy goost,  
 beastes

To, 3. de fide  
 ad petrūca. 19



Lib. 20, ca. 21.  
Contra Faustū  
Christe is  
dayly offered  
in sacrifice,  
though he  
was once  
offred for al  
on the cros

beastes were offered in sacryfice  
the tyme of the olde testamente, by  
the patriarches, prophetes, and  
preistes, and to whom nowe, that  
is, in the tyme of the newe testa-  
mente, with the father, and the ho-  
lye ghoſte, wyth the whiche he  
hathe one godheede, a sacrifice of  
bzeade, and wyne the holpe church  
catholyqe ceaseth not to offre in  
fayth and charitie, throughe the  
whole world. Also in another  
place he sayth. Huius sacrificij ca-  
ro & sanguis ante aduentum do-  
mini, per victimas similitudinum  
promittebatur, in passione christi  
per ipsam veritatem reddebatur,  
post ascensionem Christi per sa-  
cramentum celebratur. The  
fleshe, and bloudde of thys sacri-  
fice was promysed before the loz-  
des comynge, by beastes kylled  
in sacryfice of symplytudes,

of lykenesses, in þe passion of chryst  
 it was gyuen by þe truth it self, af-  
 ter chrystes ascenstion it is celebra-  
 by of in the sacramente. Doth not  
 saint Austen here asseyne that in  
 the sacramente of the aulter the  
 fleshe and bloude of the sacrifice  
 is euen that selfe same, which was  
 fygured by the sacrifices of þe olde  
 testamente before the comynge  
 of Chyste, and offered vpon the  
 crosse in the tyme of the passion,  
 that lyke as in the tyme of the olde  
 testamente, Chyestes fleshe and  
 bloud were offered in sacrifice by  
 symplytudes, so at the tyme of his  
 death they were offered wythoute  
 fygure, of lykenesse in his owne  
 fourme, and dayelye are in the  
 Sacramente vnder the fourme  
 of breade and wyne. More-  
 ouer the same Doctoure thus  
 wytyth

Chyestes bes-  
 ry flesch and  
 bloude are  
 in the masse  
 offered in sa-  
 crifice, & not  
 a fygure  
 therof.

fyce  
 e, by  
 and  
 that  
 testa-  
 e ho-  
 he, he  
 ice of  
 hurch  
 fre in  
 he the  
 ither  
 ij ca-  
 m do-  
 dinum  
 christi  
 ebatur,  
 per sa-  
 The  
 s sacri-  
 the loz-  
 killed  
 udes,  
 of

Lib. 20. ca. 21,  
Contra faulſū

Writeth, Populus christianus religioſa ſolemnitate memorias celebrat martyrum, & ad excitandam imitationem, & vt meritis eorum conſocietur, atq; orationibus adiuuetur, Ita tamen vt nulli martyrum, ſed ipſi deo martyrum conſtituamus altaria, quibus in memorias martyrum. Quis enim antiftitu in locis ſanctorum corporum altari aſſiſtens, aliquando dixit, offerimus tibi Petre, aut Paule, aut Cypriane: ſed quod offertur, deo, qui martyres coronauit, offertur.

This it is in engliſh. Chriſtē people do celebrate the remembraunces of martyrs, with a godly, or deuout ſolemniti, both to ſtirre or encourage men to ſolowe them, & alſo by their merites they might be made felowes wth them in heauen, and helped wth their prayers, yet ſo that we do ſette vp altars

The merites  
of martyrs  
and they  
prayers do  
proſpette the  
worſhipers  
of them,

alters to none of y<sup>e</sup> martyrs, but  
 to god hym selfe, although we do  
 it for remembraunce of the mar-  
 tyrs. For whiche of the byshoppes  
 beyng at the aulter in the places  
 of the saintes bodyes, hath sayde  
 at anye tyme. We doo offre sa-  
 crifice to the O Peter, o<sup>r</sup> Paule,  
 o<sup>r</sup> Cypriane. But that whiche  
 is offered in sacryfice, is offered  
 to G O D, that hath crowned the  
 martyres. No man coulde  
 speake moze playnely agaynste  
 thre of Martyn Luthers here-  
 lies, then in these fewe wordes  
 Saynte Austen hath done, allow-  
 ynge fyrste that saintes do praye  
 for vs, and thereby we are helped  
 Secondely that their merites  
 do profytte vs, Thydely that the  
 byshoppe at the aulter dothe of-  
 fre sacryfice to god, the whiche in  
 an other place of hys workes he

R. v.      affir

fol. et.

Leg. August.

lib. 22. ca. 10.

De Civi dei

Saintes do  
 pray for vs  
 Saintes me-  
 rites do pro-  
 fyte vs.



*Augustinus  
lib: 1. ca. 30:  
De trinitate.*

*Consumed  
therfore the  
bread after  
the consecra-  
tion remay-  
neth not as  
freith wold  
it quide.*

he affirmeth to be done by good  
authority, that is of the gospel whi  
che telleth that Christ at his laste  
supper offered his bodye in sacri-  
fice, for these are his wordes.

Infantes non nouerunt quod in al-  
tari ponitur, & peracta pietatis ce-  
lebratione, consumitur, unde vel  
quomodo conficiatur, unde in usu  
religionis assumitur. Chylbene,  
whiche can not yet speake, knowe  
not what thinge is put vpon the  
aulter, and is consumed whan the  
consecration is perfectely doone,  
whense or howe it is made or con-  
secrated, of what it is taken in to  
vse of relygion. It folowethe in  
that place of saynte Augustyne.  
Etsi nunquam discant experimen-  
to suo, vel aliorum, & nunquam  
illam reru speciẽ videant, nisi in-  
ter celebrationes sacramentorum,  
cum

cum offertur, & datur, dicaturq;  
 illis autoritate grauissima, cuius Math. 26.  
 corpus & sanguis sit, nihil aliud  
 credent, nisi omnino in illa specie  
 dominum apparuisse oculis mor-  
 talium, & de latere tali percusso,  
 liquorem illum omnino fluxisse.  
 Although they neuer learne by  
 theyr owne experience, or other  
 mennes, and they neuer see that  
 kynde of thynges, excepte it be a-  
 monge the celebratyons of Sa-  
 cramentes whan the sacryfyce is  
 made, and gyuen, and sayde to  
 them wyth greateste autoryte,  
 whose bodye and bloud it should  
 be, they wyll beleue nothyng e-  
 lles, but that our lorde hath ap-  
 peared in that fourme to the eyes  
 of men, and that lycoure to haue  
 runne out of suche a hyde streken.  
 This saynt Augustyne. Agayne  
 in an

De ciui del.

li. 10. cap. 20.

Christ both  
offre hym  
selfe at the  
masse, and  
he is the sa-  
crifice there-  
in offered.

in an othere booke this he wytte.  
Per hoc & sacerdos est offerens, &  
ipse oblatio. Cuius rei sacramentū  
quotidianum esse voluit ecclesie  
sacrificium, cū ipsius corporis sit  
ipse caput, & ipsius ipsa sit corp⁹,  
tam ipsa per ipsum, q̄ ipse per ipsā  
suetus offerri. That is thus much  
in englyshe. By that both he is a  
preist offerynge sacrifice, and he is  
the sacrifice. A sacramente of the  
whiche thynge, he wolde, shulde be  
the daylye sacrifice of the churche:  
For asmoche as he is the heade of  
that bodye the churche, and the  
churche is his bodye, as well the  
church by Christ, as Christ by the  
church is wont to be offred: This  
saint Austen: Now I beseeche the,  
good reader, what doest thou call  
the dayly sacrifice of þ church, but  
þ sacrifice of christs body & bloud,  
accustomed dayelye in the masse,  
to be

to be offered of the priest: Wherin  
 is Christe wont to be offered in sa-  
 crifice by the church, excepte it be  
 in the masse: What man, excepte  
 he be very affectionate, and blind  
 will not rather give credence to  
 this greates clerk saint Austen, than  
 to Luter, or any other taughte in  
 his scholer: But of this holpe doc-  
 tors sentences writte in this mat-  
 ter, the learned may reade muche  
 more in his booke, whiche I doo  
 passe over, lest my booke shulde be  
 to longe, and tedious, Therefore  
 I wyll go to saynt Jerome, which  
 confirmeth this truth, sayinge, while  
 he sheweth that a priest is the salte  
 of the earth. *Sacerdos quippe pro  
 laico offert oblationē suā.* for as  
 inoche as the priest offereth his  
 offeringe or sacrifice for the laye  
 man. Doth not here saint Jerom  
 asseyne that the priest offereth at  
 the

*S. Hierome ad  
 versus lucife-  
 rianos.  
 To. 2.*



the masse sacrifice for the lay mā:

Estes ones he sayeth. Nec moyses

*Quæ st: 2, ad  
Hedibiam.*

*Thist is ca-  
ten in the sa-  
crament of  
the altar, &  
hys bloude  
drunke,*

dedit vobis panem verum, sed do-

minus Iesus, ipse conuiua & con-

uiuium, ipse commedens & qui

commeditur, illius bibimus san-

guinem, & sine eo potare non

possumus, & quotidie in sacris

fictis eius de genimine vitis veræ;

& uinea forec, quæ interpretatur

electa, rubentia musta calcamus,

& nouum ex his vinum bibimus

de regno patris. Moyses hath not

gyuen to you verpe breade, but

oure lord Iesus, he is the gieste,

and the feaste, he is that eatethe,

and whych is eaten, we do drynke

his bloude, and withoute hym

we can not drynke, and we day-

lye treade or presse downe in hys

sacryfices newe redde wyne of

the true vynes, and the choosen

vyneyardes generatyon, and

we

we dꝛynke of these, newe wyne  
of the fathers kyngedome.

Thys sentence of Saynte Hierome manifestely makethe bothe  
foꝛ the pꝛesence of CHRISTE  
hym selfe in the holye Sacra-  
mente of the aultar, because it  
sayethe that CHRISTE hym  
selfe is the feaste, he that is eaten,  
and we dꝛynke hys bloudde, and  
also foꝛ the sacꝛyfice of the masse,  
wherein the same CHRISTE  
is offered in sacꝛyfice.

I lette passe manye other textes,  
of thys holye Doctoure, and go  
to the rehearsall of other men-  
nes sayenges, amonge the whiche  
Damascene thus speakethe.

Etsi quidam exemplaria corporis  
ris & sanguinis domini, panem &  
vinum vocauerunt, vt deifer vo-  
cauit BASILIUS non tamen,  
post

Damas. lib. 4.

ca. 14.

Gregorius Na-  
zian, in apolo-  
getico.

post sanctificationem dixit, sed pri-  
usq; sanctificaretur ipsa oblatio, ita  
vocabant. That is. Albeit certaine  
men haue called the breade and  
wyne samples of our lordes body,  
and bloude, as the godlye Basyll  
hath called them, yet he called the  
not that after the halowynge, or  
consecration, but befoze the sacri-  
fice was halowed, or consecrated,  
so they dydde call them. This Da-  
mascene wrote aboue eleuen hun-  
dred yeres passed afore this oure  
tyne. In the whiche belefe was al  
so sait Gregorij Jeronis maister,  
whiche wrote this, almoste twelue  
hūdyed yeres synce Sciens quoniā  
nemo dignus est summi dei sacra-  
dos esse, vel sacrificium offerre,  
qui non prius exhibuit se hostiam  
uiuam, deo placentem &c.  
knowynge that no man is meete,  
or apte to be a p̄yste of god the  
hygheste

hyghest, or to offer sacrifice, which  
hath not set abrode hym selfe (by  
vertuous luyng, and mortifieng  
his lustes) a quicke hoost, plea-  
syng god, and so forth as Paule  
writeth to the Romaynes. Fur-  
thermoze writynge of preistes dig-  
nitie he thus saythe. O sacrificia  
mittentes incruenta sacerdotes.

Rom. 12

O animarum custodes magnifici.

O magnum figmnetum dei mani-

In uersibus

bus in vestris ferentes. ¶ preistes

(saith Gregoꝝ Nazianzen) sen-

dyng, or geuyng sacrifices un-

bloudy. ¶ the keepers of soules,

whiche do greate thinges. ¶ ye

that beare in poute handes the

greate woꝝke manshyppe of God.

¶ What is to sende or geue sacrifi-

ces without bloude sheddyng in

this sayenge, good reader, but to

offer in sacrifice at the masse the

very bodye, and bloude of Chyst,

¶

vnder



discipulis suis offerendam, quam  
q̄ modo conficiunt sacerdotes.

Nihil habet ista, quam illa minus,  
quia hanc non sanctificant homi-  
nes, sed Christus, qui illam sacraue-  
rat. Vt enim verba, quæ locutus  
est Christus, eadem sunt, quæ nūc  
quoq̄ sacerdos pronuntiat, ita ead-  
em est, quæ tunc fuit, hostia. In  
englische. This holy sacrifice whe-  
ther Peter doo offre it, or Paule,  
or els a preist of what merite in ly-  
uyng so euer he be, is ȳ same, that  
our lord gaue his dyscyples to be  
offered, and that nowe the preistes  
do make or consecrate: This hath  
nothyng lesse than that, because  
men do not halow this but Christ,  
whiche had halowed that. For as  
the wordes, (which Christ spake  
at his laste supper) be ȳ same, whi-  
che nowe the preist also doth pro-  
nounce, lyke wise the hoste or sacri-  
fice

fice is the same, whiche was than.  
 There was neuer mā, that set out  
 better and moze plainely the bles-  
 sed sacrifice of the masse, than this  
 holpe man Chrysostome hath done  
 aboue eleuen hundred yeres pas-  
 sed. wolde god these his wordes  
 were learned and kepte of al men,  
 in a faste and sure remembraunce,  
 withoute all doutyng in the verp-  
 te of them. Note, good reader wel,  
 what lessons here are geuen to vs  
 of this auncient and excellent doc-  
 toure. ffirst he saith, that the sacri-  
 fice, whiche Peter or Paule hath  
 offered, or now we any preste dothe  
 offre, what so euer he be, good or  
 ill in his lyfe, is none other but the  
 same, whiche Chyste gaue hys a-  
 postles to offer, vndoubtedly at  
 his laste supper, after he had tur-  
 ned bread and wine into his owne  
 verpe bodye and bloude, and offe-

¶ D.iii. red

Luc. 22.

red them in sacrifice to his father  
foz then he gaue them auctorite to  
do that very same, whiche he had  
afoze done sayenge, Hoc facite  
in mei commemorationem, Doo  
ye thys in remembraunce of  
me. Secondly he saith that the sa  
crifice, which now prestes do offre  
at masse, is the same hoost (hauing  
nothings lesse than that had) whi  
che Chyist gaue hys apostels to of  
fer, because men do not halowe, or  
consecrate it, but Chyist, (that dyd  
consecrate that geuen to his discy  
ples to offre) and that by reaso the  
wordes whiche a preste sayeth at  
masse, are the selfe same, whiche  
Chyiste spake at his maundy, con  
secratinge and offeringe his bo  
dy and bloud. Thus it appeareth  
that the learnynge of the sacrifice  
of the masse is not new nor of late  
invented

Inuented, though he one Urbanus  
Regius in his vngodly boke (cal-  
led the comparison betwene the  
olde learnynge, and the newe) doth  
impudently without learning (ey-  
their olde or newe, that good is) af-  
fyrme, that it is, as herafter I wil  
by gods grace declare. But nowe  
ones againe to saint Chrysostome,  
lettyng passe this hereticall boke  
of Regius (sette forth in latine by  
hym, & translated into english by  
one wylliam Turner) Papæ (in-  
quit Chrysost) mensa mysterijs in-  
structa est, agnus dei pro te immo-  
latur, sacerdos pro te angitur, se-  
raphin astat, omnesq; incorporee  
virtutes pro te cum sacerdote in-  
tercedunt, sanguis in cratere in-  
tuam purificationem, ex immacu-  
lato latere haustus est, & non cru-  
bescis neq; propitium tibi facis de-  
um? That is to wytte. The

Urbanus  
Regi<sup>o</sup> boke  
translated  
out of Latī  
into english  
by wylliam  
Turner is  
ful of heresy

Chryso. homi-  
lia de enceniis

ta



The masse  
is a sacrifice  
propitiato-  
rye, and pro-  
fitable not  
onlye to the  
saver of it,  
but to other  
also.

The masse  
is a sacrifice  
propitiato-  
rye.

table is furnysshed with thinges  
secrete, or hyd in woꝝdes, or cere-  
monyes, the lambe of god is offe-  
red in sacrifice for the, the pꝛiest is  
in an anguish for the, the aungels  
called Seraphim are pꝛesent, and  
all powers haupnge no bodyes,  
do pray, and make intercession for  
the with the pꝛieste, the bloude in  
the cuppe is drawen out of the im-  
maculate syde for thy purgynge, &  
art not thou ashamed, noꝝ doeste  
make god mercyful to the? O loꝝd  
howe manifeste are these woꝝdes,  
both to pꝛoue the very pꝛesence of  
Chꝛist in the sacramente of thaul-  
ter, and also the masse to be a sacri-  
fice, not of laude, and thankes ge-  
uyng to god only, but also appea-  
singe goddes wꝛath and dysplea-  
sure conceaued againste vs for  
synne: The whiche he affirmethe  
in sundꝛe places of his woꝝkes,  
of

of the whiche I wyll alledge yet  
some, because no man wrote so wel  
and playnely in this matter, as he  
dyder. This he saith ones againe.  
Cum astat pontifex, is preces diu-  
turnas fundit, quo gratia in sacrifi-  
cium influat. ~~So~~ han the byshoppe  
is presente, he praieth longe conti-  
nuyng, that grace maye runne in  
to the sacrifice. To be shorte Chri-  
stostome in his masse sayeth, recy-  
tyng, the prater, whiche the preist  
than dyd vse to saye befoze he wēt  
into the place, where he shoulde  
offre sacrifice, saicng masse.

Chrysostom in  
missa iude

Domine deus noster emitte ma-  
num tuā de sancto habitaculo tuo,  
& corrobora me ad propositum  
ministerium tuum, vt citra condem-  
nationem assistam metuendo altari-  
tuo & immaculatum peragam  
sacrificium. Sacrifica domine ag-  
num, Immolatur agnus dei, qui tol-  
lit

Marke tea-  
der.

Luc. 22.

Christe dyd  
ordeyne the  
accustomed  
manner of sa-  
crifice doig  
and not any  
prieste by  
couetousnes

lit peccata mundi, That is. Send  
o lord our god thy hande (that is  
thy power) from thy holy mansiō,  
and make me stronge to this ser-  
uyce sette forth, that I may be pre-  
sente at the dreadefull aulter with-  
out damnation, make perfyct this  
cleane sacryfyce. O lord sacrifice  
thou the lambe. The lambe of god  
whiche taketh awaye the synnes  
of the worlde, is offred in sacrifice.  
Also he saith. Domine sacrificio-  
rum ritum instituisti, ac solemnīs  
huius, & immaculati sacrificij cele-  
brationem nobis tradidisti, tanq̃,  
dominus omnium. Thou (o lord)  
hast begonne, taught, or ordeyned  
the approued custome of sacrifici-  
ces, and haste deliuered to vs the  
celebration of this annual, or pere-  
ly, and vndefiled sacrifice, as the  
lord of all thynges: doth not this  
doctoure affirme that Christe dyd  
insti-

institute, and ordeyne the vsage ap-  
 proued in makynge of sacrifices, &  
 taught the apostles to offer him  
 selfe a sacrifice pure withoute  
 spotte of synne: It is therefore a  
 greate blasphemye to god, and a  
 reproche to CHRIST our sa-  
 uioure, to ascribe this his dede &  
 ordinaunce to any mā, Ceasse ther-  
 fore that leude sayenge, whych tur-  
 neth to no lyttel derogatiō of god-  
 des honoure. Beleue this and o-  
 ther auncient wryters, whiche do  
 with one assente confesse that the  
 sacryfice of the masse is of oure  
 sauyours settinge vpp and tea-  
 chynge. Whych Eusebius thus  
 confyrme the, after manye woꝝdes.  
 spoken of this matter.

Eusebius lib. i.  
 de euangel. de  
 monst. ca. 10.

Christus post omnia quasi mirabi-  
 lem quandam victimam, sacrificiū  
 q̄ eximiū deo patri operatus, pro  
 nostra omniū salute obtulit, eiusq̄  
 rei



rei memoriam, ut nos ipsi deo pro  
sacrificio offerremus, instituit.

Christ after all thinges, whan he  
had wrought a certayne maruep-  
lous hoost, and a verpe greate, oꝝ  
excellent sacrifice, he offered it to  
god foꝝ all oure helthes, and he  
hath ordeined, that we our selues  
shoulde offer to god foꝝ al sacrifice  
the remēbraunce of the same thing

*Gregorius.*

*Anno. d. 100.*

Gregorius Emissenus, which was  
about twelue hundred yeres afoze  
this tyme, after this sozte, writeth  
vpon this matter, Quia corpus as-  
sumptum erat ablaturus ab oculis  
nostris, & syderibus illaturus, ne-  
cessarium erat, ut nobis in hac die  
sacramentum corporis & sangui-  
nis cōsecraret, ut coleretur iugiter  
per mysterium, quod semel offe-  
rebatur in præcium, ut quia quos-  
tidiana currebat, & indefessa pro  
hominū salute redemptio, perpe-  
tua

tua etiam esset redemptionis obla-  
 rio, & perennis illa victima viueret  
 in memoria, & semper præsens es-  
 set in gratia. **That is to wytte. Be-**  
 cause **Christ** wolde take away the  
 bodey, whiche he toke to hym, fro  
 our sight, and bypnye it in to hea-  
 uen, it was necessary that he shuld  
 this tyme consecrate to vs the sa-  
 cramente of his bodey and bloude  
 that the thynge, whiche was ones  
 offred for the pryce of our raunso,  
 shulde be alwaye worshipped by  
 a mysterie, or a sacrament, that be-  
 cause a daylye, and a continuall re-  
 demption for mannes helth dydde  
 runne, a continuall also sacrifice  
 of the raunson shoulde be, & that  
 euer endurynge sacrifice shoulde  
 be had in memozye, and shulde be  
 alwaye presente in grace and auto-  
 rytie, **What** maye be sayde moze  
 playnely for our purpose: **This**  
 same

*Christ ones  
 offred in sac-  
 rifice, on  
 the crosse is  
 dayly offred  
 in the masse  
 and worshyp-  
 ped.*

*Cyprianus de  
cena do.*

*Origenes li. i.  
in Iob.*

saint Cyprian, of whome I have  
moche spoken alreadye, (beyng  
within two hundred & lxx. yeres  
of Christs byrth) manifestly doth  
confirme sayenge. Perpes est hoc  
sacrificium, & semper permanens  
holocaustum, nulla panem hunc  
multitudo consumit, nulla antiqui-  
tate veterascit, This sacrifice is  
perpetuall, and euer abydyng, no  
multitude of people consumethe  
this bread, it waxeth olde with no  
auctentie. Origene also being. xxx  
peres before hym, (that is within  
two hundred, and, xxv. yeres of  
Christs byrth) doth opely affirme  
the masse, to be a sacrifice sayeng.  
Probet seipsum Homo. i. munde-  
seipsum, & ita de mundissimis do-  
mini sacrificijs frueatur, vt aposto-  
lus ait. Let a man (sayth Origen)  
proue hym selfe, that is to saye, let  
hym

hym make hym selfe cleane, and  
 so lette hym vse with delectation,  
 and profytte the moost cleane sa-  
 crifices of oure lord, Lo this  
 olde doctoure sayth, that the Sa-  
 crament of the aulter is a sacry-  
 fyce, whiche Paule exhorted the  
 people to eate, after they hadde  
 proued, and made cleane them sel-  
 ues, thzough penaunce from their  
 synnes, soo that after hys iudge-  
 mente, Sainte Paule vnderstode  
 Chrystes wordes spoken at his  
 maundye (whiche he there to the  
 Cozinthians the eleuenth chapter  
 of the fyrst epistle, recyterhe) to be  
 spoken of his blessed bodyes sa-  
 crifice. Ireneus lykewyse wyttē  
 thus vpon the same matter befoze  
 Origen twenty peres. Quomodo *Ire. li. 4. ca.*  
 autem dicūt carnē in corruptionē *14.*  
 deuenire, & nō pcipere vitā, quē a  
 cor



we eate and  
drynke chry-  
stes fleshe &  
bloud in the  
sacrament  
they are of-  
fered at  
maße in, sa-  
crifice.

corpore domini, & sanguine alia-  
tur. Ergo aut sententiam mutant,  
aut ab offerēdo abstineāt, quæ præ-  
dicta sunt. Nostra autem consonās  
est sententia eucharistiæ, & eucha-  
ristia rursus confirmat sententiam  
nostram. Whiche is thus moche in  
oure speache. But howe saye they  
that the fleshe goeth to corruption  
and receiueth not lyfe, whiche is  
fedde with the bodye and bloude  
of our lord. Therefore lette them  
eyther chaunge their opinion, or  
forbeare offeringe in sacrifice the  
thinges, which are spokē of afore,  
the very bodye and bloude of our  
lord. Our iudgemente, or opinion  
is agreinge, with the sacramente  
of the aulter, and the sacramente  
againē doth confyrme our opiniō.  
What man is he, except he be past  
shame, yea very blynde, or malici-  
ous against the truth, that wyl or  
can

can deny this olde and godly mar-  
 tyrs saienge, to be ynoughe for the  
 establisshynge of the sacrifice of y  
 masse, for as muche as he learned y  
 scripture of them whiche were the  
 apostles scholers, as sainte Poly-  
 carpe Ihon the euangelystes dis-  
 ciple, and suche other? He goethe  
 forth and saith thus. Offerimus ei  
 quæ sunt eius, congruenter com-  
 municationem, & vnitatem prædi-  
 cantes carnis & spiritus. Quem  
 admodum enim qui est e terra pa-  
 nis, percipiens uocationē dei, iam  
 non cōmunis panis est, sed eucha-  
 ristia, ex duabus constans rebus,  
 terrena & cælesti: sic & corpora  
 nostra percipientia eucharistiam,  
 iam non sunt corruptibilia, spem  
 resurrectionis habentia. ~~For~~ offer  
 to hym in sacrifice those thinges,  
 whiche are his, publysshynge, or  
 openly declarynge accordynge  
 D. the

the partakinge together, and vnto  
te of the fleſhe, and the ſpíríte. For  
lyke as the breade, which is of the  
earth, perceauynge, or takinge the  
callynge of god, is not nowe com-  
mune breade, but the ſacramente  
or the bodye of Chriſte conſiſtinge  
in two thinges, the one erthly, and  
the other heauenly, ſo alſo our bo-  
dyes receyvinge the ſacrament of  
the aulter, are not nowe apt to cor-  
ruptiō, hauing hope of riſing a-  
gaine. Hitherto S. Irene<sup>s</sup>. Tertu-  
liane (which was about a C. & lxxx  
yeares after Chriſtes paſſion) writ  
in this matter, for my purpoſe ſai-  
eng. Differentiam conſtituit, eccle-  
ſie autoritas inter plebem & ordi-  
nem. Et ſacerdos offert & tingit.  
The authoritie (he ſaith) of the  
churche hath ordeyned a differēce  
betwene the laye people, and them  
which hath taken ordres. And the  
preſb

*Tertullian li,  
de exhorta ca  
ſitatis.*

pzeiste offereth sacrifice, and bap-  
 tiseeth. Loo here two offices of a  
 pzeiste, to do sacrifice at masse, (foz  
 noone other sacrifice is propre to  
 a pzeiste) and to deepe chydzen in  
 the founte. Anacletus, which was  
 Win. c. 7. ii. yeres of chzistes by:th,  
 doth confirme this matter saieng.  
 Diaconi cōstituti sunt, ut essent ab  
 oculis episcoporum, quibus hoc  
 præcipuum curæ erat, ut sacris in-  
 duti vestibus, episcopum ad altare  
 ducerent, & reducerent, cumq; sa-  
 crificantem, velut excubitores ob-  
 seruarent, ne maleuolorum incur-  
 sione sacra turbarentur. That is,  
 Deacons are ordeyned, that they  
 shulde be to the byshops as specta-  
 cles, o: to se fo: thē, the which had  
 this as chiefe charge, o: whose la-  
 bour was chieflly, that they hauing  
 on y holp vestures shuld bzingē y  
 byshop to thaulter, and from it a-  
 gaine, and alsoo as watche men,

Anacletus be-  
 epist. ecclesiast.



*Euaristus ad  
aphricanum  
ecclesiam.*

*The masse  
is a sacri-  
fice not new-  
lye inuented  
as heretikes  
say it is.*

take good hede on hym offerynge  
sacrifice, lest þ holp thynges (whi-  
che are in the masse) shulde be trou-  
bled by inuasion of malycious, or  
yll wylled personnes. Wpth this  
accozdeþ Euaristus beyng with-  
in ten yeres after hym, saienge. Ea-  
tantum matrimonia rata habeantur,  
quæ teste populo solemnî ritu  
peracta fuerint, & sacerdotis obla-  
tion e firmata. Let onelye those ma-  
riages be counted stablyshed, the  
whiche were finished with a so-  
lemne, or an accustomed maner, þ  
people bearyng witnessse, and were  
also assured with the preistes sacri-  
fice. Is not this spoken of the sa-  
crifice of the masse? Are not they  
Chaineles, whyche do saye that the  
masse was of late inuented by prei-  
stes, for their owne lucre, and bau-  
tage, and sette vp by them for a sa-  
crifice to get pence with? But I  
wyl

Wyll go forwarde to the marty<sup>r</sup> s.  
 Alexanders sentēce, which is this  
 (w<sup>r</sup>itten a boue. xlii. hūdyed yerres  
 afore our dayes ) In sacramentorū  
 oblationibus, quæ inter missarum  
 solemnia domino offeruntur, pas-  
 sio domini miscēda est, vt eius, cu-  
 ius corpus & sanguis conficitur,  
 celebretur passio. Crimina enim at-  
 q<sup>ue</sup> peccata, oblatiis his domino sa-  
 crificijs, delentur. Idcirco & passio  
 eius in his commemorāda est, qua  
 redempti sumus, & sæpius recitan-  
 da, atq<sup>ue</sup> domino offerenda. Talib<sup>9</sup>  
 hostijs delectabitur, atq<sup>ue</sup> placabitur  
 dominus, & peccata dimittet ingē-  
 tia. Nihil enim in sacrificijs maius  
 esse potest, q<sup>uam</sup> corpus & sanguis  
 christi. Nec ulla oblatio hac potior  
 est, sed hæc omnes præcellit, quæ  
 pura conscientia domino offeren-  
 da est, & pura mente sumenda, at-  
 q<sup>ue</sup> ab omnibus veneranda. Et sicut

Alexander  
 sanctissimus.  
 Martir uixit.  
 Anno d. 1191

P.iii, potior

potior est cæteris, ita potius exco-  
li, atq; uenerari debet. Hec ille.

The englyshe may be this. In the  
oblations of the sacramentes, whi-  
che are offered to our lord among  
the solemnities of the masses, our  
lordes passion muste be meddoled,  
that his passion, (whose body, and  
bloude is made) maye be celebrate  
or had in remembraunce. & for cry-  
mes, and sinnes are putte awaye,  
throughe these sacrifices offred to  
our lord. Therefore his passion  
also in these muste be remembred,  
with the whiche we are ransomed,  
or redeemed, and it muste be often-  
tymes reherled. \* and offered to  
our lord. For he wyll be deptyed,  
and appeased, or pacified w<sup>th</sup> suche  
sacrifices, and wyll forgeue greate  
synnes by thē. For in sacrifices no  
thinge can be greater then the bo-  
dy & bloud of christ. Neither there  
is

† And there-  
fore it was  
not so ones  
offered on  
the crosse  
that it cannot  
be ought to  
be offered in  
the masse  
daylye, albe-  
it Luther is  
of that opi-  
on as his  
scholars be.

\* The mas-  
se is a sacrifice  
appeasinge  
gods wrath  
and purcha-  
singe to vs  
remission of  
oure synnes

Is any sacrifice better the this, but  
 this excelleth all, whiche muste be  
 offered to our lord with a cleane  
 consciēce, and receaued with a pure  
 minde, and worshipped of all men  
 and women. And as it is better the  
 other sacrifices, so it oughte to be  
 rather had in reuerence, and wor-  
 shipped. Hitherto that blessed mar-  
 tyr saint Alexander, whose sayeng  
 shulde the rather be beleued, be-  
 cause he was within a hundred, &  
 twentye yeares of Christe, and a  
 man of hygh perfection in his life,  
 and notably lerned also. This say-  
 eng of this blessed aunciēt marty-  
 r, ought to be beleued of euery christē  
 mā, without suspitiō or decept, & co-  
 louringe of this doctrine for lucre  
 or gaines. Now, good reader, I  
 haue almost fully declared by y<sup>e</sup> re-  
 herfall of the eldeste doctours of  
 christes church, from whence, and  
 whom, this doctrine of the masse,  
 and

The blessed  
 Sacramente  
 ought to be  
 worshipped  
 and honou-  
 red of chris-  
 ten people  
 though the Lu-  
 ther & Feith  
 denied it.



Interluteeth  
out of tune  
against the  
masse

Urbanus  
Regius

Ignatius  
saint Iohn  
the euangeli-  
stes disci-  
ple spake of  
the masse &  
the sacrifice  
of it in hys  
epistle to the  
Smyrnens-  
ses, and ther-  
fore neyther  
of hē is late-  
ly inuented  
thoughe Lu-  
ther and his  
scholers say  
otherwyl.

and the sacrifice therof, hath come  
to vs, that is to wytte, euen frome  
Christe him selfe at his last supper  
institutinge and orderinge them  
bothe, & that y church was taught  
the same by his holpe apostels &  
their successours, and obserued it  
continually no man again saieng  
it, tyll Martyn Luther beganne,  
vpon mere malyce, to lute against  
it with his stringes farre oute of  
tune, and therefore Urbanus Re-  
gius ought to be ashamed to call  
this the newe learnynge, beyng  
aboue .xv. hūdzed yeres olde. But  
Ignatius (saint Iohn euangely-  
stes scholer) doth after this maner  
wyte of thys sacryfye.

Nemo preter episcopum aliquid  
agat eorum, quæ ad ecclesiam per-  
tinēt. Firma eucharistia reputatur  
quæ ab episcopo concessa fuerit,  
Christus est dispensator totius in-  
tel

intelligibilis naturæ, propterea non li-  
 cet sine episcopo, neq̃ offerre, ne-  
 q̃ sacrificium immolare, neq̃ mis-  
 sas celebrare. No man can do any  
 of those thinges, whiche doo per-  
 teyne to the churche; againste the  
 byshops mynde, oꝛ otherwise then  
 he wyll it shulde be doone. Let the  
 sacrament of the aulter be accom-  
 pted of strength, oꝛ assured, whiche  
 shal be graunted of the byshoppe,  
 Chyste is the stewarde, oꝛ dispen-  
 ser, of the hole nature, whiche may  
 be vnderstande. Therfoze it is not  
 lesfull to offer, noꝛ to make sacri-  
 fice, noꝛ to say masses withoute a  
 byshoppe, that is, without the con-  
 sente, and authoritie of hyin. Loo  
 good chyste reader, this holy mar-  
 tyꝛ saint Johns disciple doth thus  
 manifestely speake, bothe of the  
 masse, and also of the sacrifice of it  
 whiche he learned of his master  
 Ihon

**S.** Clement  
the apostle  
Paulus com-  
panyon in  
preachynge  
spraketh of  
the sacrifice  
of the masse  
it is therfore  
no new thing  
inuented for  
the use of pre-  
sents.

Thon þ was taught, & instructed  
by our sauour chyste at his laste  
supper both þ masse, & the sacrifice  
of þ same. **S.** Clemēt sateng masse  
(as Bassario cardinall of Nicea  
saith wryting bpō the sacramēt of þ  
aulter) was wōt to vse this forme  
of prayeng. Rogamus dñe vt mit-  
tas spūm s̄ctū tuū sup hoc sacrifi-  
ciū qui efficiat hūc panē corp⁹ xpi  
tui, & qđ in calice est, sāguinē filij  
tui. That is to say in englysh. We  
besech þ, o lord, to sende thy holpe  
ghost vpon this sacrifice. whiche  
shuld make this bzead the body of  
thy chyst, and also þ, which is in þ  
cuppe, þ bloud of thy sonne. Againe  
in the thirde epistle to s. James,  
thus he saith. Whyle we lyue here  
we must knowe where is the place  
to offre sacrifice. Qm̄ in alijs locis  
sacrificare, & missas celebrare nō  
licet, nisi in ijs, in quibus episcop⁹  
pro:

proprius iusserit, aut ab episcopo  
regulariter ordinato, tenēte videli-  
cet ciuitatē, cōsecratus fuerit. Ali-  
ter enim nō sūt hęc agēda, nec rite  
celebrāda docēte nos nouo, & ue-  
teri testamēto, Hęc apostoli a dño  
acceperūt, & nobis tradiderūt, hęc  
nos docem⁹. That is, forasmuch  
as it is not leful to offre sacrifice,  
& say masses in other places, but  
in those, in which ȳ p̄p̄ze bishop  
hath, oꝝ shall commaūd, oꝝ in that,  
which hath ben oꝝ shalbe halowed  
of the byshop, oꝝdered after ȳ rule,  
as who saith possessinge the citie.  
For these thinges ought not to be  
done otherwise, noꝝ well (after the  
maner vsed) they are otherwise to  
be celebrāte, ȳ new & the olde testa-  
mēt teachig vs. The apostles hard  
oꝝ receaued these thinges of oure  
lord, & taught thē vs, oꝝ lefte thē to  
vs by traditiō, which we teache: &  
com-



commaunde to be doone of other  
men withoute reprofe, as it folow  
eth immediately, Lo good chri  
sten reader, this holy doctoure S.  
Paules companion, in preaching  
both playnlye make mention both  
of the masse, & also of the sacrifice  
of it, affirmynge that Christ taught  
his apostles, and they vs, that sa  
crifice shoulde be offered onelye  
in places assigned by the bps  
shop, or in a place consecrated by  
him whiche is propre bpschoppe of  
the citie. This dothe euidentlye  
proue that Christe also taught his  
apostles the masse, & the sacrifice  
of it, & that they taught the church  
and congregation of the faithfull  
people the same lesson, whiche  
hathe euer since remayned, & shall  
alwaye tyll the worldes ende, a  
monge all true and catholyque na  
tions, although dyuers men doo  
bable

bable, and barke agasnte it neuer  
 so muche, for the truth of oure lord  
 abydeth for euer, as Dauid saith,  
 and Chyste sente to the church the  
 spirite of truth to abyde with it co  
 tinuallye, that it shoulde not erre  
 in the faith, beware therefore rea  
 der of Luthers pestilent doctrine  
 whiche teacheth agasnte the pre  
 mysse. But to be short, s. Dionise  
 the holpe apostle Paules scholer  
 conuerted by hym, (which was a  
 fore Chyestes passiō, a famous phi  
 losopher) doth call the sacramente  
 of the aultar, hostiam hostiarum,  
 the hoste of hostes, or the sacrifice  
 of sacrifices, saiege mozeouer  
 Ferme non reperitur sacerdotalis  
 muneris mysterium peragi, quod  
 non compleatur in consummatio  
 ne diuinissime, eucharistie, ad vnā  
 perficiente sacrificio collectionē.  
 The mysterpe, or secrete of a prei  
 stes

Dionisius De  
 ecclesiasticar.  
 Cap. 10.

His office is welnygh not founde  
to be made perfit or done throug  
ly, whiche shulde not be finished  
in the perfourmyng of the sacra  
mant of the aulter mooste diuine,  
or perteynyng to god, while the sa  
crifice doth accomplyshe, or bring  
to a point, men to one gatherynge  
together. Doest thou not se, chryste  
reader, that this holy man, sainte  
Pauls discipule, calleth the ble  
sed sacramente of the aulter, moost  
diuine, godlye or pertaynyng be  
to god, and yet men of oure dayes  
are not ashamed to call it an ydole.  
Also this aunciente father calleth  
the masse a sacrifice, and that also  
which maketh þ people, for whom  
it is offered, and which do worthe  
ly receyue it, one together in chryst  
throug perfit charitie & conoord.  
Wherefoze euery good chryste mā  
ought rather to geue credence to  
this

this doctours iudgemente, and al  
 þ other reherſed afoze in this boke  
 than to one Martyn Luther, and  
 his ſecte, oꝛ folowers: But now I  
 wyl ſhewe what the ſame wꝛiters  
 (oꝛ at the leaſte ſome of them) ſaye  
 concerninge that pointe, which is  
 nowe moost ainonge men in con-  
 trouerſie, that is, whether þ maſſe  
 be a ſacrifice propitiatorie, oꝛ ap-  
 pealyng goddes wꝛathe againſte  
 ſynnes, and makynge hym mercy-  
 full to vs, ſo that it be auapleable,  
 and profitable, bothe foꝛ the quick  
 & the dead, oꝛ no. That it is ſo, this  
 chapter nexte here enſuyng ſhall  
 pꝛoue ſufficiently, to perſuade all  
 them (whiche are blynded wyth af-  
 fection, towarde the contrary opi-  
 nion) to beleue no leſſe vn-

doubtedly, and

ſtedfaſt-

lye.

That



**T**hat the masse auayleth both  
 the quyk and the deade, for  
 the appeasynge of gods  
 dyspleasure taken  
 for synne, and  
 the purcha-  
 syng  
 of  
 his mercy  
 also.

August, de ci-  
 vi. dei. lib. xx  
 cap. 8.



Mynt Austen ma-  
 keth mencion of a  
 wonderfull myra-  
 cle, whiche was  
 done by a preistes  
 prayers, & masse.  
 Whereby we maye perceave, of  
 what great force & strenght y<sup>e</sup> masse  
 is, & therfore I wyl recite his wo-  
 des bzeifly, whiche are euen these.  
 Vir Tribunitius, qui apud nos est,  
 habet in territorio Fussalēsi fundū  
 cubedi

cubedi appellatum, vbi cum affli-  
 ctione animalium, & feruorum su-  
 orum, domum suam spirituum ma-  
 lignorum vim noxiam perpeti cō-  
 perisset, rogauit nostros, me absen-  
 te, presbyteros, vt aliquis eorum  
 illo pergeret, cuius orationibus ce-  
 derent, perrexit vnus, obtulit ibi sa-  
 crificium corporis christi, orans  
 quantū potuit, vt cessaret illa vexa-  
 tio, deo protinus miserante cessa-  
 uit. That is to saye. A man bea-  
 ryng the tribunes office at Rome  
 (whereby he had cheife iurisdic-  
 tion amenge the commons) whiche  
 is with vs, hath in a territozie, or  
 a countreye of Iussalence, a soyle  
 named cubedi, where, after he per-  
 ceuyed by experiance, throughe  
 the tormentynge of his beastes, &  
 seruautes, that his house suffred  
 violence hurtefull, of the yll spiri-  
 tes, he beseched oure preistes, whā

Q. I was

**A** greate my  
racle  
brought of  
god by the  
masse.

To. 10. ser. 28  
de uerbis d. se  
cundū Lucam

1. Cor. 11.

I was absente, that some of them  
wold go thither, by whose prayers  
they shulde departe thence. One  
wente, he offred there the sacrifice  
of Chyistes bode, prayenge as  
muche as he coude, that that vex-  
ation shoulde ceasse, wythoute ra-  
pyenge it ceased god hauynge pi-  
tie. Dothe not this place proue the  
masse to be a sacrifice propitiato-  
rye, sythe by the offerynge of Chri-  
stes bode in sacryfye at it, god-  
des wyathe towarde thys man,  
and hys seruantes conceaued for  
their synnes (whereby the deuell  
hadde suche power on them) was  
pacified, and appeased: Agayne  
saynte Austen thus writeth, after  
many wordes spoken of the sacra-  
ment of the aulter. Tu audis, q  
quotienscumq; offertur sacrifici-  
um, mors domini, resurrectio, & e-  
leuatio eius significetur, & remis-

sio

fio peccatorum, & panem istum vi  
 re nostræ quotidianum non assu-  
 mis. Qui vulnus habet, medicinā  
 requirit. Vulnus est, quia sub pec-  
 cato sumus. Medicina est, cæleste  
 et venerabile sacramentum. Hac-  
 tenus ille. In englyshe this it is.  
 Thou doest heare, that as ofte as  
 the sacryfye is offered, our lordes  
 deathe, resurrectyon, and lyfthyng  
 bp of him on y crosse, are signified  
 and represented, and also forgyue-  
 nes of synnes, and doest not thou  
 receaue this daylye bzeade of oure  
 lyfe. He, whiche hathe a wounde,  
 dothe seke often a medicine. The  
 wounde is, for as moche as we be  
 vnder sonne, the honourable and  
 heauenlye sacramente is the medi-  
 cine. Nothyng can be moore eui-  
 dentlye spoken for the sacryfye  
 of the holye masse, that it is a sacri-  
 fice propyriatoy curyng mannes

Note this  
reader.

Christes bo-  
 dy in the sa-  
 cramente is  
 honourable  
 agaynst Eu-  
 ther & Ihon  
 Fifth.

Q. ii. woundes



Sermone 28.  
de verbis d.  
secun. Lucum

woundes, that is to say, his sinnes,  
and that also by the ordinaunce of  
Christe, commaundyng it to be  
done for a remembraunce of hys  
death, and rising againe. It folo-  
weth in the same sermon of sainte  
Austens. Cum tractarem de sacra-  
mentis, dixi vobis, q̄ ante verba  
Christi, quod offertur, panis dica-  
tur, ubi Christi verba fuerint des-  
prompta, iā non panis dicitur, sed  
corpus Christi appellatur. **W**han  
I dyd entreate of the sacramentes  
(saith Austen) I telled you, that  
afoze Christes wordes pronoun-  
ced of the preiste, that, the whiche  
is offered in sacrifice, is called  
bread, after Christes wordes be  
spoken, it is not now named bread  
but it is called christes body. This  
sainte Austen dothe set forth bothe  
the sacryfice of the masse, and also  
that by y<sup>e</sup> strenght, & force of chri-  
stes

thes wordes, which he spake at his  
laste supper institutynge the mas-  
ses sacrifice, the breade is turned  
into Christes very bodye, and af-  
ter loseth the name of breade.

Transubstanti-  
ation

Moreouer sainte Austen thus wri-  
teth in an other place of this mat-  
ter, Omnes, qui offerunt, profecto

De ciui. dei. li  
20. cap. 25.

in peccatis sunt, pro quibus dimit-  
tendis offerunt, ut cum obtulerint,  
acceptumq; deo fuerit, tunc dimit-  
tantur, That is to saye in englysh  
All men whiche do offer sacrifice,  
forsooth they are in synne, for the  
whiche to be forgiuen they offre  
sacrifice, that whan they haue of-  
fered sacrifice, and that is accepted  
of god, than their synnes shoulde  
be forgiuen them. These wordes  
are inoughe to stoppe all mennes  
mouthes, that they maye haue no-  
thinge hereafter to speake against  
this holpe sacryfyc of the masse,

Note this  
dilygently  
reader.

Q.iii.

but

*Chrysostom in  
missa sua.*

*This is  
plainly said  
of that no-  
ble doctoure  
and holyc  
saynte.*

but that it is a sacrifice obteyning  
of god remission of synne. This  
ment saint Poule the fift chapter  
to the Hebrewes, sayenge, that a  
byshoppe, or a preste is chosen, &  
ordeined to offre gyftes (as praiser  
and lyke thinges) & sacrifices for  
the synnes of the people. With the  
whych saynt Chrysostome agreeth  
sayenge. Idoneos nos redde domi-  
ne ad inferenda tibi dona, & sacri-  
ficia spiritualia, pro nostris peccatis  
& populi ignorantijs, & dignos  
nos fac, ut inueniamus gratiam in  
cōspectu tuo, vt acceptabile fiat sa-  
crificiū nostrum. That is. Make  
vs, o lord, (saith the preste at masse  
amonge the greakes) meete to  
byinge into the, gyftes and spiri-  
tual sacrifyces for our synnes, &  
the peoples synnes, compted tho-  
rough lacke of knoweledge, and  
make vs worthy to fynde grace in  
thy

thy syghte, that oure sacrifice may  
be acceptable. Againe in the same  
creaticke of the masse he sayeth.

Fac panem hunc præciosum cor-  
pus filij tui, in calice vero hoc, san-  
guinem præciosum Christi tui, trās-  
mutans ea spiritu tuo sancto, Ut  
fiat assumentibus in lotionem ani-  
marum, in remissionem peccatorū  
in communionem sancti spiritus, in  
regni cœlorum impletionem, in si-  
duciam apud te, non in iudicium,  
non in condemnationem, hæc ibi.

Make o lord (saith the greke prest  
at masse) this bzeade the precious  
bodpe of thy sonne, and that thing  
whiche is in this cuppe, the precy-  
ous bloud of thy Chyste \* chaun-  
gyng them from bzeade and wine  
in to fleshe and bloude by thy ho-  
ly spirite. That it maye be to the  
receauers therof, for a waschyng

\* The doc-  
trine of  
Transubsta-  
tiation is no  
newe thing,  
of whiche  
Chrysostom  
wrote nigh  
twelue hun-  
dred yeres  
past.

or



Epipha. in epi.  
ad Ioan hiero  
so uersa ab d.  
Hieroni.

oꝛ a clensynge of their soules, and  
remysion of their synnes, and a co  
munion, oꝛ a mutuall participati  
on together of the holpe ghoſte, &  
to the fulfyllynge of the heauenly  
kingdom, an affiaũce in the, not to  
their iudgemente, not to their con  
demnation. Epiphanius alſoo, a  
greate doctour (nygh twelſe hun  
dred yeares olde) confirmeth this  
ſayenge. Illud audiens admiratus  
ſum, quod quidam te quoq; turbas  
uerunt, & dixerunt, q; in oratione,  
quando offerimus deo ſacrificia,  
ſoleamus, p te dicere, Domine pre  
ſta Ioanni, ut recte credat. That is  
I hearynge that dyd maruayle,  
that certayn men had troubled the  
alſo, and ſayde that we are wonte  
in oure prayer, whan we doo offre  
ſacrifices to god, to ſaye foꝛ the.  
Lorde graunte to Ihon, that he  
may beleue truely. A lyke ſaieng  
hath

hath saint Gregoꝝꝝ Ieroims mai-  
 ster, entreatynge of Iuliane the  
 emperours wickednes. Mox incru-  
 enti sacrificij oblationem manus  
 commaculat, per quod nos christo  
 unimur, nec non passionis, ac diui-  
 nitatis eius participes reddimur,  
 Anone the handes do defile the ob-  
 lation of the sacrifice vnblouddye,  
 or offered without bloud shedding  
 by the whiche we are ioyned toge-  
 ther with Chyste, and made parte-  
 takers also of his passiō, and god-  
 head, what sacrifice I beseeche the  
 good rede, can ioyne vs together  
 with Chyste, and make vs parte-  
 nars of his death, and godheade,  
 whiche mannes handes maye de-  
 file, except it be the masse, and it be  
 also a sacrifice propitiatoꝝꝝ, a pa-  
 cyfieng goddes wꝛath toward vs  
 for oure offences: That sayethe  
 sainte Cyprian, thus wꝛitinge, as

Grego. Nazl.  
 oratio. i. in  
 Iulianum.

Mathe rea-  
 der:

Cyprianus de  
 cana domini.

ter

ter he had saide that Chyſte vpon  
the crosse dyd offer hym selfe a sa-  
crifice, and that he the buttelar had  
giuen the same cuppe, Penitrat  
omnia tanti medicamenti virtus,  
quicquid esset intus ibi, dum effu-  
garet, & renouaret, sanaretq; quic-  
quid morbi carni, vel spiritui, vete-  
ris uitæ adlinierat corruptela. That  
is. The vertue or strength of soo  
greate a medicine perceth al thin-  
ges, while it dypueth awaye what  
so euer shulde be there within, and  
shoulde renewe, and heale what so  
euer disease the desplynge of the  
olde lyfe had brought to the fleshe  
or the spirite. Hytherto Cyprian.  
Origen doth also thus wyte of þ  
force and strength of the masse.

Origenes bo:  
1. in leui.

1. 12:

Si respicias ad illam commemoras-  
tionem, de qua dicit dominus, Hoc  
facite in meam commemorationē,  
inuenies q̄ ista est commemoratio  
sola

Sola, que propitium facit hominib<sup>9</sup>  
 deum. If a man loke to that remē  
 bzaunce, of the whiche oure lozde  
 saith, do yethis for my remēbzaūce  
 he shal fynde, that this is the only  
 meinoze, oz remembzaunce ( of  
 Chyrlies death, and sacrifice done  
 on the crosse ) whiche causethe  
 god to be contented oz mercyful to  
 men. Of this part this is sufficient  
 to pzooue that þ masse is a sacrifice  
 propitiatoz, oz appeasyng  
 gods dyspleasure for synne.

Now to the seconde part,

which is that the masse

is auayleable and

profitable to the

whiche are

depar

ted

from this

lyfe.

That



**T**hat the masse is profitable  
to the deade, lyke as  
other good  
deedes  
doone for them  
are.



**T**he grekes good re-  
der, dyd deny vtter-  
ly þ̄ there was any  
meane place be-  
twene heauen, &  
hell, wherin mā's  
soule shulde be deteined for a time  
tyll that it myght please god to de-  
liuer it frō thence, to his glozious  
sight. The whiche errour among  
diuers other, Iohan Wyclesse,  
Martin. luther, & Ihon Frith, did  
maynteyne, and defende. Also one  
*August. lib. de* **Aerius** (as sainte Austen sheweth  
*heres. heres. 55* in his booke of heresies) whan he  
coude not obteyne a byshoprike,  
for

For & which he laboured, he taught  
 many heresies, amonge the whiche  
 he saied, that a chrissten man shuld  
 not be bounde, to faste any certain  
 daye, but to be suffered to fast whā  
 he lyst, ageinst the which I haue  
 made a booke in englische, and also  
 he saide that it shulde nothinge  
 auaille the deade, yf the lyuynge  
 shuld pray for them. And thought  
 it were nowe greate nede to wryte  
 fully of this matter, yet I wyll at  
 this tyme onely brynge the auncient  
 doctours sentences, to proue that  
 the masse is a sacrifice profitable  
 to them, whiche are departed, yf it  
 be longe, or sayde for them, and  
 shortely, god wyllynge, I wyll set  
 forth a hoole booke of that mat-  
 ter, agaynste Iristhes booke com-  
 piled of the same. To begynne  
 therfore, Innocentius thus wry-  
 teth. Istos, qui nondum perfecte  
 prorsus

A booke of  
 fastynge.

Innocen. li. de  
 myst. miss.

The same  
hath S. Bar-  
narden ser-  
mon. 66.  
Canti.ca.

Isodorus lib. 1  
off.

prorsus purgati sunt, commendat  
pia mater ecclesia intercessionem  
sua in sacrosacrato sacrificio, certissi-  
me credens, q̄ sanguis ille præcious  
sus, qui pro multis effusus est in re-  
missionem peccatorum, non solū  
valeat ad salutem viuientium, sed  
etiam ad releuationem defunctorū  
The godly or piteous mother the  
church, doth remembre them with  
her intercession in the halowed sa-  
crifice, beleupnge moste assuredly  
that ȳ precious bloud, which was  
poured out for the remission of ma-  
ny mēs sinnes, is not only of force  
or strength for the helth of the ly-  
uynge, but also for the ealynge of ȳ  
dead. Isodo<sup>r</sup> agreeth with this,  
sayenge. Sacrificium pro defun-  
ctorum requie offerre, quia per to-  
tū orbē custoditur, credimus ab a-  
postolis esse traditum. We do be-  
leue that the apostles taught to of-  
fer

fer sacrifice for the deades reste, be  
cause it is kepte throughe all the  
world. But I wyl passe ouer those  
later wryters, and go to S. Austen  
which thus saith, (after he had re-  
herced his mothers petitiō, which  
was that þe preistes wolde pray for  
hit in their masses, Cū ecce corp⁹  
elatu est, imus, & redimus, sine lac-  
chrymis. Nā neq in eis præcibus,  
quas tibi fūdimus, cū offerretur p-  
ea sacrificiū precij nostri, fleuimus  
Lo whā þe body of my mother was  
brought forth to beburied, we go &  
come again wout teares in weping  
for we dyd not wepe in those pray-  
ers, whiche we poured oute to the,  
whā the sacrifice of oure price, or  
ransom, was offred for hit. Also S.  
Austen desired the preistes to remē-  
bre his mother Monica, and hys  
father Patricke, in their masses.  
Oughte I besech the good reder,  
bablars

S. Augu. lib. 9  
confes. ca. 12.  
C. 13.

Note that  
he saith the  
sacrifice of  
oure price or  
redemption.



Angust. q. 2.  
de octo questi.  
ad dulcitium.

bablers, and bunglers in diuinite  
affirme, that the prayers of the  
quicke, and preistes masses can no  
thyng auayle the deade, sythe  
saint Austen the greateste learned  
man, that hath ben sence the apo-  
stles tyme, dyd so instantly desire  
preistes at their masses to remem-  
ber his father, and mother? Howe  
ouer this he saith. of the same mat-  
ter. Neq̃ negandū est defunctorū  
animas pietate suorum uiuentium  
releuari, cum pro illis sacrificium  
mediatoris offertur, uel eleemosy-  
næ in ecclesia fiunt, sed eis hæc  
profunt, qui cum uiuerent, ut hæc  
sibi postea prodesse possent, me-  
ruerūt. That is to say i our tōgue  
It maye not be denied, that the  
deade mennes soules are releued  
or eased with the pitie of their fren-  
des, liuyng when the sacrifice of  
the medyatoure is offered, or al-  
messe

messe ar done in y church, but these  
things profit the, which deserued  
whā they lyued, that these things  
myghte afterwarde auaple them.

Augustin ens  
chy. ca. 109

Cū ergo sacrificia siue altaris, siue  
quarūcūq; eleemosynarū pro hap-  
tatis omnibus defūctis offerunt,  
pro valde bonis gratiarū actiones  
sūt. Pro valde malis, etsi nulla sint,  
adiumenta mortuorum, qualescun-  
q; viuorum consolationes sunt.

¶ 110

Quibus autem prosunt, aut ad hoc  
profunt, ut sit plena remissio, aut  
certe tollerabilior fiat ipsa damna-  
tio. Therfoze whan sacrifices ey-  
ther of the aulter, oz of any almesse  
are offered for all chystened peo-  
ple deade, for those, whiche are ve-  
ry good, they be geuyng of than-  
kes. for those that are very muche  
yll, though they be no helpe to the  
deade, they are confortees (suche as  
they are) of the liuyng. But whom

R.

they

*lib. 20. de ciui.  
dei. cap. 9. et de  
cura pro mor-  
tuis habenda.*

*Ambros. oratio  
one funebris  
obitu fratris.*

*S. Ambrose  
prayd and  
saide masse  
for his bro-  
thers soules  
departed.*

they do profite, they profite, to  
that, that the remission maye be  
full, or perfitt, or at the leste the  
damnation shulde be moze tolle-  
rable. Hitherto saynte Austen,  
whiche sayenges he hathe alsoo in  
many other of his bookes, which I  
now go ouer to y<sup>e</sup> rehearsal of other  
writers sayenges, among y<sup>e</sup> whiche  
one is S. Ambrose whiche sayeth,  
wryting vpon the death of his bro-  
ther, Tibi nunc omnipotens deus  
innoxia comendo aiam, tibi hostiam  
meam offero, cape, ppitius ac serenus,  
munus fraternum, sacerdotis sacrifici-  
um. I commend to the o( god al-  
mighty) a harmles soule, I offer to  
y<sup>e</sup> my host or sacrifice, take cōtēted,  
and pleased, & with a mercy coun-  
te-  
naunce, y<sup>e</sup> sacrifice of a prest, y<sup>e</sup> due-  
ty of a brother. Lo here Ambrose  
doth praye at masse, & offer in it a  
sacrifice the very body, & bloud of  
Christe,

Chyſte, for his brothers ſoule de-  
 parted, & wilt thou not beleue him,  
 that it is profitable to the dead ſo  
 to do, rather than Martyn Luter,  
 new ſcoyng an olde herespe of the  
 greakes, Arius, Iohn Wycleſſe,  
 And ſuche other: Epiphanius whi-  
 che was ſomewhat elder then ſaint  
 Jerom, condempnyng Arius of he-  
 riſie, becauſe he denied þ̄ prayers, &  
 ſuffrages of þ̄ quick ſhuld auayle  
 the deade, thus writeth, Quæ pro  
 defunctis fiunt profut præces illis,  
 etiãſi totã culpã nõ abſcindũt, Ec-  
 cleſia hoc neceſſario pficit, traditi-  
 one a p̄ribus accepta. The prayers  
 which are ſaid for þ̄ dead do, p̄fit  
 thẽ, though they cut not away al  
 þ̄ fault. The church doth þ̄ thing  
 neceſſarly by a tradition receiued  
 of þ̄ fathers. Gre. Naz. ſ. Jeroms  
 maſter doth in diuers places con-  
 fyrm this godlye and catholyque  
 doctrine, of the whiche to be breiſe

Epiphany. li. 3.

R. ii.

A wpl



Greg. Nazian.  
oratio. 7.

I wil allege but only one, which is  
in a certaine oration made at the  
burpall of his brother Celsarius,  
where he thus prayeth for him to  
god. O domine nunc quidem cæsa-  
riū suscipe, peregrinationis nostrę  
primitias, Take to the now, o lord,  
Celsary, the first frutes of our pil-  
grimage.

Chrysost. ad po-  
pu antioc. ho-  
milis 69.

Chrysostome  
also the 41.  
sermon vpo  
the .i. to the  
Corinthians  
saith, hat the  
holypgoost or  
depned that  
in the masse  
the deade  
shuld be pray-  
ed for.

Chrysostome also doth wyte in  
this controuersye so playnelye, as  
fewe other hath done, either before  
his tyme, or els sence, for these are  
his wordes. Non temere ab apo-  
stolis hæc sancita fuerunt, ut in tre-  
mendis mysterijs defunctorum a-  
gatur cōmemoratio. Sciunt enim  
illis inde multum, contingere lu-  
crum, utilitatem multam. Cum eni  
constiterit populus extensis mani-  
bus & sacerdotalis multitudo, &  
tremēdum proponatur sacrificiū,  
quomodo deū nō exorabimus pro  
illis

illis deprecantes? These thinges  
were ordeined of the apostles for  
a lawe not vnadvisedlye, nor with  
out a cause, that in the dreadefull  
mysterie, or sacramente of chauncel-  
ter, a remembraunce of the deade  
sholde be made. For they knowe,  
that muche lucre, and moche pro-  
fytte, doth come to them thereof.  
For whan the people shall stande  
holdynge vp their handes, and al  
so the multitude of preistes, and y  
fearefull sacrifice is set forth, how  
or by what reason, shall not we ob-  
teyne (grace or pardon) for them  
praienge? what is mente heare by  
that fearefull sacrifice, whiche is  
shewed forth, whan the lay people  
and the preistes are assembled to-  
gether holdynge vp their handes?  
Is it not the very bodye of Christ,  
god moste dreadefull, whiche the  
preist offereth at masse for y deade,

The sacris-  
fice of the  
masse, and  
prayers said  
in it, do pro-  
fyt the dead,  
and the apo-  
stles made  
that ordeyn-  
naunce that  
masse shulde  
be said for  
them.

R. ut.

as

as this olde wyter testifieth, whiche wyte almost twelke hundred yeres passed: This lawe to saye masse for the dead (saith this aunciente doctour) was made by þe holy apostles of our saulour chryst, and therfore it must nedes be true, and godlye, and all doctrine against it false and vngodly. This holy father also in many other places maketh mention of this matter, the whiche I wyl passe ouer, excepte one in his masse, whiche is this.

The grekes  
be d in their  
masse to  
pray to sain  
tes, and for  
the dead:.

Memoria dñe agimus omniū sanctorū tuorū, quorū supplicatiōibus respice nos de⁹, & memēto omniū qui dormierunt in spe resurrectionis, & vitæ æternæ, & requiescere eos facito, vbi videtur lumē vult⁹ tui. We do saye a memoꝛie (a lord) of all thy saintes, for whose humble requestes, or prayes sake, take pitie on vs, & remember all them, whiche

which are dead in hope of rising a  
 gaine, and of euerlasting life, and  
 cause them to rest, where the light  
 of thy countenaunce is sene. Hyther  
 to this holy, and great clerke Chri  
 stostom, w̄ whōe agreeth s. **Damas**  
**cene** sayeng. **A**postoli discipuli sal  
 uatoris, in tremendis vitalibusq; sa  
 cramētis, memoriā eorū qui fidelit̄  
 obdormierūt, habendā edixerunt.  
 The apostles oure sauiours disci  
 ples, hath cōmaunded, ordeined oz  
 published, & a remembraunce shu'd  
 be had of thē, in the feareful, & liue  
 ly sacramentes, whiche haue died  
 faithfullp. Lo here, good reder, an  
 other witnesse, & man of veres, for  
 he was .xi. c. yeres befoze Luter &  
 Jhon frithe were boꝛne, & muche  
 better learned then anye of them  
 two, oz any other of that fashyon.  
 He affirmeth that the apostles did  
 inacte and establyshe this lawe,  
 that

*Damasceus  
 contione pro  
 mortuis.*



that preistes shulde praye at masse  
foz the deade, and arte thou not a-  
shamed to saye that the masse, and  
praiers of men lpyunge doth no-  
thyng auayle the deade? These  
two auncient, and excellent cle-  
kes saye, that in the masse by the  
ordinaunce of the apostles (which  
were instructed in the gospel of  
Christe) a remembraunce is made  
of the dead, and thou being shame-  
lesse, dost saye that couetous preis-  
tes haue of late brought it vp foz  
lucre. Ceasse foz shame, and say no  
more so. Saye with these fathers  
that the apostles taught y<sup>e</sup> churche  
this lesson, let neither malyce to-  
warde preistes, nor sauynge of mo-  
ney, whiche y<sup>e</sup> shuldest gyue foz the  
deade (eyther by y<sup>e</sup> duetie of charite,  
or els by hys wyl, y<sup>e</sup> in his testamēt  
wylled the so to do, foz his soules  
helth) cause the thus to say. Remē-  
ber

ber our sauicours saicng, whiche is. *Mat. 16.*  
 What shal it auayle a man to wyne  
 þe holl world, and loose hys soule?  
 But of this ynoughe. I wyll pro-  
 ceede on this matter, Athanasius, *Athanas. libr.*  
 whiche writte aboute twelue hun- *quest. 34.*  
 dred yeaeres synce, doth sette forth  
 this thing very manifestly, saicng,  
 Num sentiunt aliqua beneficia ani-  
 mæ defūctorum, cum super illis fi-  
 unt cōuentus, & peractiones bono-  
 rum operum, & oblationum?  
 Doth the soules of the deade feele  
 any benefites, or pleasures, when  
 assemblies are made for them of the  
 people, and good workes, and sa-  
 crifices are also done for them?  
 To þe questiō he thus aunswereþ.  
 Si non aliquo beneficio participa-  
 rent ex illo, non utiq; in cæna & in  
 exequijs fieret eorum commemo-  
 ratio. Intelligimus animas pecca-  
 torum participare aliqua beneficia  
 ab .

ab exangui immolatione, et gratifi-  
 catione pro illis facta, sicut sol<sup>9</sup> or-  
 dinat, et præcipit deus, qui uiuorū &  
 mortuorū potestati gerit, **¶** hat is  
**I**f the soules of the deade shulde  
 not take some benefitte thereof,  
 truely a incinozie, or a reuēb<sup>9</sup> aūe  
 of them shulde not be made in the  
 supper (the masse he meaneth ther  
 by) and in the dypnges, or funeral-  
 les doone at the buryall. **¶** We doo  
 perceauē that synners soules do  
 take parte of some benefytes of  
 the sacryfice offered w<sup>th</sup>houtē  
 bloude shedyngē, and of a good  
 tourne done for them, as god one-  
 ly ordeyneth and commaundeth,  
 whiche hathe power vppon the  
 quykē, and the deade. **¶** These wo-  
 des are very playnly spokē for the  
 defence of thys catholyque, and  
 charitable doctryne, but **S**aynte  
**Cyprian**, beinge nyghe w<sup>th</sup>thyn  
 two

**Rate reader.**

**G**od say the  
 the auncient  
 doctoz hath  
 ordeined &  
 commanded  
 vnto offra  
 crifices, and  
 to do other  
 good dedes  
 for the dead.

two hundred yeares of Chyſtes  
by the is euen as plaine therein,  
ſaieng in hys .iii. boke of epiſtles.

Celebrantur hic a nobis oblatiōes & ſacrificia, ob cōmemoratiōē eorū ſcilicet mortuorū in carcere

*Cyprianus lib.*

*3 epiſt. 9.*

We here offer, and doo ſacrifyces  
for the reimebzaunce of theyn,  
whyche are deade in the pryſon.

Agayne. Sacrificia ſemper pro ijs,  
meminiſtis, offerimus, quotiens

*li. 4 epiſt. 5:*

martyrum paſſiones, & dies ani-  
uerſaria commemoratione cele-  
bramus. We offer ſacrifyces al-  
way for them, as ye do reimebze,  
as often as we do kepe the fea-  
ſtes of the martyres, wyth an yere  
lye reimebzaunce.

Whocouer  
he ſaythe thus in an other place.

Quod epiſcopi antecēſſores no-  
ſtri religioſe conſiderantes & ſalu-  
briter prouidentes conſuerunt, ne

*li. 2. epiſt. 9.*

quis frater excedens ad tutelam

vel



vel curam clericum nominaret, ac  
si quis hoc fecisset, non offerretur  
pro eo, nec sacrificium pro dormi-  
tione eius celebraretur. Neque enim  
ad altare meretur nominari in sacer-  
dotum prece, qui ab altari sacerdo-  
tes & ministros suos leuitas auoca-  
re uoluit. **f**oꝛ as muche as the bys  
shoppes our pꝛedecessours deuout-  
ly consydeyrnge and holesomelye  
pꝛouydyng haue determyned, that  
no bꝛother, oꝛ chꝛysten man depar-  
tynge shoulde name a clerke to a  
wardeshyppe, oꝛ custody of infan-  
tes, oꝛ to the charge of worldely bu-  
sines, and if any man had so done,  
there shoulde be no offeringe foꝛ  
hym, nother the sacrifice shulde be  
offered foꝛ his deathe. **f**oꝛ he de-  
serueth not to be named at the al-  
ter in the pꝛiestes pꝛayers, whiche  
wolde call awaye the pꝛiestes, and  
his ministers the leuites, from the  
alt er

Marke this  
reader.

aulter. This Cyprian reherſonge  
the determination of the byſhops  
his pꛛedeceſſours, whiche forth ſo  
ſayth. Et ideo Victor, cum contra  
formam nuper in conſilio a ſacer-  
dotibus datam, Geminium faſtiũ  
pꛛeſbyterum auſus ſit actorem cõ-  
ſtituere, non eſt quo pro dormitio-  
ne eius apud uos fiat oblatio aut  
deprecatio aliqua nomine eius in  
eccleſiam frequentetur, ut ſacer-  
dotum decretum, religioſe & ne-  
ceſſarie factum, ſeruetur a nobis.

And therefore ſoꝛ as muche as  
victor againſt the fourme made of  
late by the pꛛeſtes in the counſayle,  
hath ben ſo bolde to ordeine one  
Geminus fauſtine a pꛛeſt his fac-  
toure to take the charge of hys bu-  
ſines, there is not whye ye ſhoulde  
do ſacrifice ſoꝛ his departyng, noꝛ  
any prayer ſhulde be vſed ſoꝛ him  
in the churche, that the pꛛeſtes de-  
cree

*Tertullia de co  
rona militis*

crec godly, and necessatelp made,  
myghte be kepte of vs. But of s.  
Cyprian this is ynoughe, Tertu-  
lian also doth not dissent fro this  
doctryne, but holde wyth it in dy-  
uerse places, of the whiche I wyll  
reherse two or thre. He saith ma-  
kyng mention of certayne tradi-  
tions, whiche came from the apo-  
stles to the churche, wythout wy-  
tyng. Oblationes pro defunctis an-  
nua die facimus. We do offre sacri-  
fices yeaerlye for the deade.

*Thapostles  
ordained that  
sacrifice  
shuld be of-  
fered for the  
deade, & not  
anye coue-  
tous pryeste  
as some say*

Therefore y apostles (as I haue  
recyted of Damascene, and Chry-  
sostome) dydde make this ordy-  
naunce to praye, and say masse for  
the deade, thoughe those thynges  
be not expresselye scrite forth in  
scripture. But Tertulian shall  
speake once agayne wyth these  
wordes. Et iam repere ad deum, p  
cuius spiritu postules, pro qua ob-  
lati

*Tertullia li. de  
exhorta ad ca-  
sitatem*

lationes annuas reddas. Stabis apud deum cum tot vxoribus, quos illas oratione commemoras, & offeres pro duabus, & commemorabis illis duas per sacerdotem: &c. And nowe remember, for whose soule thou mayest make pe-tytyon to God, for whyche wyfe thou mayeste rendre yeaerlye sacryfices. Thou shalte stande afoze god wyth soo manye wyues, as thou doeste remember in thy pray-er, and thou wylte offer for them bothe, and thou shalte remember them two by the priest, fynally in an other boke. Enim vero pro anima prioris vxoris orat, & refrigerium interim postulat, & in prima resurrectione consortiū, & offert annuis diebus dormitionis ei⁹. For soch the husbände dothe praye for the

*Tertullian de  
monog.*



Obites or  
peres mides.

A booke cal-  
led epitome  
cronicon  
falsely saith  
that one Be-  
lagius a bps  
shoppe of  
Rome dydde  
ordene that  
masse sholde  
be sayde for  
the dead for  
he was 452  
yeres after  
Christes  
birth.

the soule of his first wyfe, and he  
desireth a recreation, refreschynge  
or a coolyng for his in the meane  
season, and fellowship in the first  
arising vp, and he offereth sacrifice  
perely at her obite, or the tyme of  
her dyenge and deceasse, lo good rea-  
der, the custome, to haue dirige, &  
masse ones in the space of an yere  
for the dead, is no newe invention,  
nor of late sette vp by couetous  
preistres (as many couetous, and  
enuious persons saye) but a thing  
observed alwaye euen from the ho-  
ly apostles tyme tyll oure dayes,  
and therefore it muste needs be a  
good, and a godly custome, for as  
Tertulian saith, we maye pre-  
scribe agaynst all heretikes hol-  
dyng the contrary, agaynst whom  
iudgemente is giuen afore, Id esse  
uerum, quocumq; primum, id esse ad  
ulterum, quocumq; posterius,  
That

That to be true, what so euer is  
first, that to be counterfeit, or for-  
ged, what so euer is that cometh  
after. Saint Dionise Daules sco-  
ler thus writeth also of the pray-  
enge at masse for the dead. Sancto-  
rum preces, etiam in ista vita, & non  
tantum post mortem profunt ijs so-  
lis, qui digni sunt, ut pro eis sancte  
preces fiant (nempe fidelibus).

Dionysius lib.  
de eccl. hierar.  
ca. 7.

This came  
up in the tra-  
dition of the  
apostles, as  
s. Dionise  
testifieth.

That is, holy mens prayers, ye in  
this lyfe, and not only after death  
do profite them onely, whiche are  
worthy, that holpe prayers shuld  
be saide for them, sothelpe for the  
faithfull, as Damascene recyting  
these wordes doth expound them.  
Againe this sainte speakynge of  
the byshops, or preistes prayenge  
for y dead at dirige, & masse, saith  
after this maner. Inter præcandū  
igitur oratur diuina bonitas, ut cun-  
cta defuncti peccata dimittat per

Sermone de  
mortuis.

S.

huc

**Damas.**

**That is in  
heauen.**

**Damas. sermo  
ne pro defun-  
ctis.**

humanam infirmitatem admissa,  
eumq; in luce collocet, & regione  
uiuorum, in sinibus Abraham, Isaac,  
& Iacob, in loco vnde aufugit do-  
lor, tristitia, & gemitus. While the  
preste doth praye for the dead, the  
goodnes of god is praised vnto, &  
he wolde forgieue the deade all his  
synnes, commytted by inans infir-  
mitie, and that he wolde sette hym  
in lyght and in the region of the li-  
uynge persons, in the bosomes of  
Abraham, Isaac, and Iacob, in a  
place frome whense is fled heuy-  
nes, sadnes, and waylynge. Thou  
doest se (saith s. Damascen reciting  
these wordes) no aduersary, by what  
meane Dionisius confirmeth pray-  
ers to be very profitable for them,  
which are departed in a holy hope  
This aunciente doctour Damas.  
reherseth s. Gre. (Jeroms masters)  
wordes, writte in a certeine oratio  
of the funerall exequies for hys  
mo-

mother, whiche are these. Diuitias  
igitur, que in nostra potestate fu-  
erūt, partim dedim⁹, partim daturi  
sumus, anniuersarios illi honores,  
& memorias exhibituri. Therfoze  
(sith by pꝛaiers and masses my  
mothers dolour may be eased, for  
that he saide afoze) we haue parte-  
ly geuen already, and partely wyl  
geue these gooddes, which were in  
our power, I wil geue to her & me  
may behold perely honours & me-  
moꝛies. Thou seest (saith Damaſ.)  
& he cōfirmerh our opiniō a!lowig  
sacrifices & perely remēbraūces to  
be made for thē, which are depar-  
ted in god, while he calleth them  
good, & holy. Dozeouer s. Dama-  
doth a!ledge a very plaine sentēce  
of one Grego. Nysſene saint Ba-  
spls brother, which is this, Nihil  
absq̃ vtilitate a predicatoribus, &  
discipulis Christi est traditum, &  
in omnibus ecclesijs predicatum.



Gregorius  
Hysenus  
saith that  
the apostles  
dyd preache  
and teache i  
all churches  
that we  
shulde pray  
at masse for  
the dead, as  
Damascen,  
Chrysostom  
Certulian,  
and diuers  
other do say  
they dydde.

Res autem modis omnibus est utilis, & deo in primis grata, indiuisis præclarisq; operationibus eorum, qui in recta fide discesserunt, manifestam facere memoriam. That is in englyshe. There is nothinge taughte, or deliuered by tradition and preached in al churches, of the preachers and disciples of Christ, without profite, but it is a thinge by alwayes profitable, and to god chiefly thankfull, or acceptable, to make a manifest memo<sup>y</sup> of the (that haue departed in a ryghte faith) in the diuine, and very noble workes. What els, good reader, I beseech y<sup>e</sup>, ment this great clerke, and aunciente father, by these dy-  
upne and very noble workes, than dirige, masses, and other lyke pray-  
ers, offred to god for them whiche  
dyed in a true faith? The apostles  
of Christ the truth, and to whome the

p̄ holy goost, the spirite of p̄ truth,  
 dyd teache all truth, accoꝝdinge to  
 chꝛistes promysse taughte this les-  
 son, and the same is preached in al  
 churches. Thou doest beleue that  
 infantes, oꝝ yonge children ought  
 to be baptised, and that baptisme  
 auailleth them thozough the fayth  
 of the church, to the attaineemente  
 of remysion of originall synne,  
 grace and gloꝝye, and yet that can  
 not be pꝛoued by any scripture suf-  
 ficientlye, but it is a tradytion of  
 chꝛistes apostles, left to the church  
 without wꝛiting, as saint Dionise  
 Paules scholer affirmeth, and D-  
 rigen with many other, why ther-  
 foze doest thou not beleue, that the  
 masse is a sacrifice pꝛopitiatorie,  
 and profitable both to the quicke  
 and the deade, foꝝ as muche as the  
 holpe apostles hathe taughte the  
 church, aswel the one as the other.

Pol. cccc. xix.

It is a tra-  
 ditio of chꝛi-  
 stes apostles  
 to pray for  
 the dead at  
 masse as S.  
 Cyrillene  
 saith, & Da-  
 mascene  
 both affirm  
 that they re-  
 ned it of  
 Chꝛiste.

De eccle. hiera.  
 Origene ii. 6.  
 in epist. Rom.

S.iii.

They

All catho-  
like chur-  
ches do bap-  
tise infan-  
tes, though  
that be not  
commaunded  
in scripture

Sermon pro  
defunctis,

They whiche denye that chyldren  
shulde be baptised because there  
is no plain scripture for it, are cou-  
ted heretikes of the sect of the ana-  
baptistes, only because the holy a-  
postels taught the church that  
doctrine, and it hath ben obserued  
through all churches of the worlde  
euer since, therefore by that auto-  
ritie, and reason they muste nedes  
runne into heresie, that denye the  
masse & prayers, with other good  
deades to be auailable for the  
deade, because it is a tradition of  
the apostles to praye, to geue al-  
mes, and saie masses for them, and  
it hath ben kepte accustomedly in  
all churches of Christe, from that  
time to this tyme, and shal be till  
this worldes ende (as Damas. saith) be-  
cause it is a truth of our lord whi-  
che shal abide for euer as Dauid  
& pphet saith. Moreover Damas.

teller

telleth, that one Palladius an old  
 wyter of hystories wryting of a ho  
 ly mā called Macarius which had  
 wrought manye greate miracles,  
 thus saith of him. Quia faciebat p  
 consuetudine sua p defunctis pces,  
 scireq; desiderabat nūq; illis pdes  
 set, et cōsolatio illis inde proueni  
 ret, Deus amator animarū, uolens  
 hoc suo seruo, pluribus et certis ar  
 gumētis patefacere, cranio, q; exar  
 uerat, verbū ueritatis inspirauit, p  
 rupit enim cranium in hec verba.  
 Quādo pro mortuis offers preces,  
 cōsolatiunculā sentimus. What is  
 to wit. Whā þ holp man Macari  
 dyd, after his custome, pray for the  
 dead, and was desirous to knowe  
 whether þ he did any pfit to them  
 or no, & whether they had any com  
 forte thereof. God the louer of  
 soules, wyllynge to disclose or de  
 clare this thinge by many & certen  
 reasōs makig a pfofe to his seruāt

dyd

A myracle  
 doone to  
 shewe that  
 prayers of  
 the church  
 do profite  
 the deade.



*Damas. centio  
ne de defun-  
ctis.  
Idē hrbet D  
Hugo Aethe-  
rianorum lib.  
de regressu a-  
nimarum ab  
inferis:*

dyd inspire the foremost parte of  
a skull (which was) dried with the  
worde of truth, For the foremost  
parte of the skull brast out, sayeng  
these wordes. Whan ȳ doest offer  
prayers for the deade, we feele cō-  
forte in aduersite. Lo here a great  
miracle, to proue this matter, as  
there are wrytten in olde boke ma-  
ny mo, whiche I wyll passe ouer,  
to be short and bring ones againe  
saint Damascenes sayenge, which  
is this, Nisi hoc in oculis dei mi-  
sericordis rectum foret, nunq̄ oc-  
casionem dedisset habende memo-  
ria defunctorum in sacrificio illo  
incruento, & anniuersariorum, que  
nunc inconcussa, & certiora (quam  
de quibus iudicandum sit) aposto-  
lica, catholicaq̄ ecclesia, ac popu-  
lus domino collectus, pietatq̄ de-  
ditus, absq̄ omni contradictione  
custodit. This is in oure speache.  
Except

Excepte to praye, and to offer sacrifice at the masse for the soules departed shulde be in goddes mercifull sighte, righte, he wolde neuer haue giuen an occasion of a memorie to be had for the deade in that vnblouddye sacrifice, nor of anniuersaries retourninge euery yeare ones at one tyme, Thus moche I haue said of the olde doctours iudgements in this matter, touching the sacrifice of the holy masse, and the offeringe of it to god, both for the quicke and the deade also, vpon the which doctrine they are all and whollie agreed, and therefore no wise, & godly christen man, or woman wyl rather beleue Martyn Luther, Eucer, Bullinger, Melancton, John Frith, Bale, or any of that yll beare, then all these ancient fathers, of the which some were taughte, and instructed by the apostles

God gaue an occasion of the sacrifice of the masse to be offered and yeares mindes to be kept for the deade, as S. Damascene doth affirm

apostles, & some by their disciples  
 & scolers, & therfore no mā þ̄ wise  
 is oꝝ godly wil doubt, but they did  
 know the truth much better, than  
 any mā of a later time, not lerning  
 it of thē and their bokes. All the  
 doctours of chꝛistes church do af-  
 firme, þ̄ the masse is a sacrifice a-  
 uailable, both to þ̄ quicke and the  
 dead, Luther Ihon Frith, w a ra-  
 blement of like rascalles denie it,  
 whether party wilt þ̄ good reader,  
 beleue al these holy fathers, oꝝ these  
 leude & vnlearned later wꝛiters: ve-  
 ry natural reasoꝝ & wyt, yf nothing  
 els shuld perswade þ̄ rather to be-  
 leue these aūciētes, thā these other  
 which now wꝛite, like to thē nether  
 in peres, noꝝ lerning. Valerius Ma-  
 ximus sheweth that the Romanes  
 dyd in a matter, risen betwene two  
 men, of the which the one was of  
 muche honestie, and fidelitie, & the  
 other

In hystory  
 of Valerius  
 Maximus.

other of very litle vertue & credēce  
 gyue sētence vpon the honest mā's  
 part, for his truthe and honesties  
 sake when his aduersary laide a-  
 gainst hym a certayne cryme. The  
 story is this. Cū Marcus emilius  
 Scaurus vir clarissimus, ac explo-  
 ratae probitatis, a vario Succronē-  
 si, uiro parū syncero, apud populū  
 accusaretur, atq; accusator longa  
 oratiōe perorasset, ille maximo cō-  
 pendio vsus est, eo q; sua & populi  
 conscētiā fretus, non voluit oratio-  
 ne cōtēdere. Querites (inquit) Va-  
 ri<sup>9</sup> Succronēsis ait, Aemili<sup>9</sup> Scau-  
 r<sup>9</sup> negat. Vtri potius Credēdū cēse-  
 ris: quib<sup>9</sup> verbis applaudēte popu-  
 lo falsā sibi intētariā litē cōsopiuit.  
 That is. When Marke Aemyle  
 Scaurus a man most honorable,  
 of famous and of goodnes well  
 knowen, was accused to the peo-  
 ple of Varius Succronēsis a mā  
 of litle purches, of symplectic,  
 and



and þe accusar had reasoned to an  
ende with a longe oration, Marke  
Nemile vsed a very shorte fourme,  
for because he trusted vppon hys  
owne cōscience, & the peoples also,  
he wolde not strue with reaso-  
nyng, but saide onely for his de-  
fence againste his aduersarie. O  
Romaines, Varius Succronēlis  
affirmeth (that I am gylty in this  
faulte) Nemeliū Scaurus deny-  
eth it. To whiche of these two doo  
you iudge credence shuld be giue?  
with the which wordes he ceased,  
or sette at rest the action, falsely en-  
tered against him, the people mo-  
uing their handes, or feete for ioy.  
Lo good reader, amonge the Ro-  
maines, which then were infidels,  
the famousenes, and surely knowe  
goodnes of the person, was a suffi-  
cient cause, to geue sentence with  
a signe of ioye vpon the famous,  
and

and  
ly fo  
lye a  
bein  
man  
and  
ple, n  
ain g  
think  
The  
or fe  
was  
roug  
his g  
in th  
sacri  
saint  
Alex  
pian  
docto  
the in  
godd  
Sup

and good mannes syde sateng one  
 ly for his defēce that he was false=  
 ly accused, against his aduersary  
 being y<sup>e</sup> & plcadīng his actiō with  
 many wordes. The honourable  
 and good Marke said to the peo=  
 ple, myne aduersarye saith that I  
 am gyltye, I saye naye, whether  
 thinke you ought to be beleued.  
 The people mouing their handes  
 o<sup>r</sup> feete for ioy, y<sup>e</sup> good mā Marke  
 was discharged of that actiō tho=  
 rough those his fewe wordes, for  
 his goodnes, and fames sake. So  
 in this p<sup>r</sup>esente controuersie of the  
 sacrifice of y<sup>e</sup> masse, saint Dionise,  
 saint Ignatius. S. Anaclet, saint  
 Alexander, saint Clemente s. Cy=  
 prian, with all other catholycke  
 doctours of all ages do saye that  
 the masse is a sacrifice appeasinge  
 goddes w<sup>r</sup>ath, Martyn Luther  
 Synglius, Decolampius, Bu  
 cers

shoulde be praied for to our lord.  
The thirde councel holden at Car  
thago hath a lyke decre and other  
diuers, whiche I wyll passe by at  
this tyme, and go to the soilyng of  
myne aduersaries argumentes,  
grounded vpon scripture, w<sup>h</sup>asted  
cleane from the true, and right vn  
derstandinge of it, as it shall anon  
openly be seene to them, that be  
not holly blynded neither with  
malice, nor affection to  
warde the contrary part,  
for whom as persons  
nygh vncurable, I  
haue not taken  
this labour.  
But to my  
purpose.

**C**An aunswere to all Martyn  
 Luters, and his scolers reasons  
 made againste the sacryfyce of  
 the blessed masse, by the which  
 it dothe playnely appeare  
 vppon howe weake, and  
 slender a grounde they  
 haue builded they? vn-  
 godlye doctryne in  
 this controuerſy, so  
 that no wyse and  
 cunnynge buyl-  
 der, wyl hereaf-  
 ter build with  
 them on that  
 foundation,  
 lest þ hole  
 house at  
 the  
 length fall downe on  
 his heade, and so  
 vtterly destroy  
 hym.

T.

Nowe





Owe good reader,  
after I haue said  
inough for the de  
fence, and setting  
forth of the truth,  
I wyl by gods  
help take cleane away mine aduer  
saries weapons fro them w<sup>ch</sup> which  
they haue warred, and yet do, but  
very vnmanly, against the truth,  
& no maruayle, syth they be so yll  
weaponed, and so sclenderly har  
nessed, as we se that they are. The  
fyrst argument of theirs good rea  
der, is gathered of y<sup>e</sup> holy prophet  
Osees wordes, which our sauour  
recyted to the Jewes, as we reade  
in Mattheus gospell the nyntythe  
chapter and they are these.

Osee. 6.

Matth. 9.

The fyre  
reason a  
gainst the sa  
crifice of the  
masse.

Misericordiā volo, & nō sacrifi  
cium. I wyl haue mercy, & not sacrifi  
ce. Here we se (saith the aduersa  
ries of y<sup>e</sup> holy masse) that god wil  
haue

haue no sacrifice done to hym, and  
therfoze the masse is not a sacrifice  
acceptable vnto god foꝛ the appea-  
sing of hys wꝛath towarde vs foꝛ  
our sinnes.

Who is so yll lerned, good rea- The Soluttio-  
on.  
der, among them, that haue anye  
knowledge in gods woꝛde, that he  
doth not perceaue how weake this  
argument is? foꝛ god ment by his  
pꝛophet **Osee**, and also oute sauy-  
our recytyng the same woꝛds, that  
dedes, and woꝛkes of mercy, suche  
as are to teache þe ignoꝛaunt, to cō-  
uerte the sinners to god, to foꝛgiue  
men theyꝝ offences, and other like,  
were moze acceptable to hym, then  
any sacꝛyfice of beastes cleane, af-  
ter the maner of tholde testament,  
whych maketh nothyng against  
the sacrifice of the masse. That  
this was gods meanyng, it dothe  
euydently appeare by the text folo-  
winge

S. Clement  
in the firste  
booke to S.  
James vnder-  
standeth  
the pphets  
wordes of  
Christes  
time when  
the sacryfy-  
ces of the old  
lawe shulde  
ceasse so  
that than  
god wolde  
haue no  
such sacry-  
fice.

Lib. 20. ca. 16

wynge, whiche is this. *Sacrificium*  
& *scientiam dei* magis q̄ holocausta.  
I wyl rather haue sacrifice & p̄  
knowlege of god, than sacrifices hol-  
ly burned. Here we se that god dyd  
not bitterlye denye, p̄ he wolde ac-  
cept sacrifice, but that he wold that  
we sholde offere rather to hym in the  
sacrifice of pitie, or mercy, and the  
knoweledge of him, then other car-  
nall sacrifices. Sainte Austen a-  
gainst one Faustus, and also wri-  
tynge of gods cytie, doth approue  
this exposition sayenge. *Hoc dicto*  
*nihil aliud, q̄ sacrificium sacrificio*  
*prelatum oportet intelligi.* By this  
sayenge no other thyng oughte to  
be vnderstande, than a sacrifice to  
be preferred before a sacrifice, that  
is the sacrifice of almes, pity, com-  
passion, with such other to be more  
esteemed of god, than the sacrifices  
offered to him after the custome of  
the

the olde lawe. He that wyl reade  
the nyneh, and the twelfte chapter  
of Mathewe, shall fynde that oure  
sauyoure thus vnderstode the pro-  
phetes wordes nowe recyted.

Moreouer Christe ment by those  
the prophetes wordes, that sacry-  
fices done without faith, and wo-  
rkes of mercye were not pleasaunt,  
nor acceptable to god, as it dothe  
appcare by Esaye the prophet, in  
the firste chapter, and alsoo in dy-  
uers other places of the prophets,  
but yet the same ioyned with faith  
loue, and almes, were acceptable  
to hym, or elles why shuld he haue  
commaunded them to be offred to  
hym: wherefoze this argument is  
cleane put away. Nowe to the se-  
conde reason made against the sa-  
cryfyce of the masse, whyche is  
this.

The holye apostle saint Paule

The secōde  
argument.

(saith)



(sayth Luther) writing to the He-  
brewes y<sup>e</sup> seventh chapter, sheweth  
that this difference is betwene a  
preiste of the olde testamente, and  
of the newe, that a preist of the old  
lawe, is not one, but dyuers, be-  
cause they were mortall, (and soo  
one oughte to succede an other)  
and the preiste of the newe lawe,  
is but one onelye, for as moche as  
he is immortal (and needeth none  
to succede hym, for the supplience  
of hys rone ), and therefore it  
were a thyng verie inconueny-  
ente to affyrme, that there is anye  
sacrifyce in the newe testamente,  
for the offerynge , of the whyche  
Chyste onelye shulde not be suffi-  
cyente, But one preist muste suc-  
cede an other froine tyme to tyme,  
tyll the worldes ende, as it muste  
needes folowe, yf the masse were  
a sacrify-

a sacryfyce, Therefore it is none,  
but a remembraunce onelye of the  
sacryfyce once for al, offered to god  
by Chyste on the crosse for our  
synnes. Hytherto Luther and his  
scholars.

To the whiche thus I aunswer The solutio  
breiflye, that the verpe same hoste,  
and sacrifice is offered in y<sup>e</sup> masse,  
which was ones offred vpon the  
crosse, but it was there offred with  
bloudesheddynge, and here in the  
masse it is offered wythoute bloud  
sheddyng, so that the maner of of-  
ferynge is onelye dyuers, and not  
the sacryfyce it selfe, and therefore  
there is but one heade, and cheife  
preiste in the newe Testamente,  
Christ our sauoure, whiche day-  
lye offereth hym selfe a sacryfice in  
y<sup>e</sup> masse to his father for our synnes  
& the preistes as ministers do offer  
in his name and person, saieng at  
their

1. Cor. 4.

their masses. Hoc est corpus meū,  
& non, hoc est corpus christi. This  
is my body, & not, this is Chrystes  
bodie. Nowe it is no inconueny-  
ence, noꝛ againste Paules mynde,  
that one, and the same hoste, oꝛ sa-  
crifice shulde be offered of onelye  
Chryste, a pꝛieste after the oꝛder of  
Melchisedech, and yet a multitude  
of pꝛiestes, as mynysters to be re-  
quired, accoꝛdynge to Paules say-  
enge. Sic nos existimet homo ut  
ministros Christi & dispensatores  
mysteriorum dei. That is to saye.  
Let a man so esteeme vs as the my-  
nysters of Chryste, and the dispen-  
sers, oꝛ stewardes of goddes my-  
steries, oꝛ secretes hidde in wordes  
oꝛ ceremonyes. Nowe thou seeeste,  
good chrysten reader, that this rea-  
son is of no strength, againste the  
sacryfyce of the masse, and therfoꝛe  
I wyl recyte the nexte, whiche is  
of

of like force, & it is this in fourme,  
as here foloweth, collected and ga-  
thered of sainte Paules wordes  
wrytynge to the Hebrewes, which  
thus sayeth.

Sine sanguinis effusione nō fit  
remissio. Remissio of synne is not  
without poutynge out of bloude,  
But at the masse there is no pou-  
ring out, or shedding of bloud, ther-  
fore the masse is no sacryfice pro-  
pitiatorye, obtaining forgiveness  
of synnes, and the fauoure of god.

The thyrde  
reason.

The solutt  
on.

This reason is grounded vpon  
the wronge vnderstandynge of s.  
Paules sayenge. For we maye as  
well proue by this autoritie, that  
remission of our synnes commeth  
not by baptysme, penance, the hea-  
ring of goddes worde, faith, hope,  
nor any other lyke thyng, as that  
by the masse forgiveness of synne  
happeth not to vs, because when

Expende hae  
lector & iu-  
dica.

C. v. these



these thynges are receyued, there  
 is no purgynge oute of bloude, as  
 there is none in þe masse. Therefore  
 let vs se what Paul ment by these  
 his wordes, which is easely found  
 out by þe wordes nexte afoze in the  
 letter pertainyng to the same sen-  
 tence, and they are these. Et oia pe-  
 nē in sanguine, secū dū legē mūdāt  
 And all sinnes almost, after þe law,  
 are made cleane in bloude. No he  
 saith almost all, and not all, and  
 therefore the other part of his sen-  
 tence, whiche is alleged aboue a-  
 gainste the sacrifice of the masse,  
 ought to be thus takē, almost with-  
 out pouryng out of bloude remis-  
 sion of synne is not, for els he had  
 spoken playnely against the lawe,  
 which maketh mention of an obla-  
 tion vnblouddy, wont to be offered  
 to god for remission of sinne, that  
 was made ex simila, that is of fine  
 meale

*Aduerte lect.*

*Leuit. 1.*

*Heb. aliud Sa-*

*bach, aliud*

*Nuncia, aliud*

*Misath.*

meale of cozne. Also by the water,  
 called aqua exiationis, that is the  
 water of clensing, or purgynge, of  
 the whiche the booke of numbers  
 speaketh, synnes were forgiven, &  
 not only vncleanes of the bodye  
 was purged, and yet bloude was  
 not alway shedde whan this was  
 done, but ones befoze through sle-  
 ynge of a redde heffar to make  
 that water, Thou mayst say, good  
 reader, that although Paule ment  
 that nothings alnooste, whiche  
 were vncleane, in the olde lawe,  
 were made cleane without bloude  
 shedding, cyther euen than, or be-  
 foze, yet that saieng of his may be  
 applied to the time of the new law,  
 for asinuch as in this time there is  
 no remysion of synnes giuen with-  
 out bloud shedding, that is to wit,  
 withoute the vertue of Christes  
 bloude

Num. 8. 19  
 S. Paule  
 sayeth, that  
 the bloud of  
 goates, and  
 of bulles &  
 the ashes of  
 a heffer spi-  
 cled, dryde  
 make holie  
 or pure the  
 defyled, as  
 touchynge  
 the vnclean-  
 nes of the  
 flesch and in  
 the tenth  
 chapter he  
 affirmethe  
 that it was  
 impossyble  
 that synnes  
 shulde haue  
 bene taken  
 awaye by  
 the bloud of  
 bulles and  
 goates.

bloude once shedde on the crosse, &  
 that the same is applyed to vs by  
 the masse, as by the other sacramen-  
 tes. Without faith in the strenght  
 merite and vertue of this bloude  
 sheddyng than to come, no sacry-  
 fyce of the olde testaiment dyd put  
 away synne, finallye it maye ap-  
 peare by the letter of this chapter  
 that Paule mente here by remys-  
 sion, the purgynge of certaine irre-  
 gularities, and vncleanes of the bo-  
 dy, and fleshe, rather than forgiue-  
 nes of synne, the triall and iudge-  
 mente whereof, I referre to the ler-  
 ned, and wyl go forwarde to the  
 rehersall of the nexte argumente,  
 whiche is this, taken out of Pau-  
 les epystles to the Hebrewes, thus  
 wytyng:

The fourth  
 reason.

heb. 9. semel.

Christus semel oblatus est ad  
 multorum peccata exhaurienda.

Chyste is ones offered in sacrifice

to consume, or to take away many  
 mennes synnes, vppon this that  
 Paule affyrmeth, that Chyist was  
 ones offered vp in sacrifice for our  
 synnes, they argue, and reaso that  
 the masse is no sacrifice, for then  
 Chyiste muste neades be offered,  
 as often in sacrifice, as masse is  
 sayde, the which is plaine against  
 saint Paule, sayenge, that he was  
 ones, and not often tymes offred  
 for mennes synnes, and therefore  
 it must neades folow that y<sup>e</sup> masse  
 is not a sacrifice propitiatorie, or  
 purchasyng to vs grace, and for-  
 gyuenesse of synnes.

This reason though it be iud-  
 ged neuer so stronge, yet it is but  
 very weake, and of lytle force. For  
 (as I. Austē saith) Chyist was ones  
 offered for vs, and yet if we beleue  
 and remember his comming to vs  
 he is dayly offered for vs, so that  
 albeit

The solutt:  
 on.



Christ was  
offred by the  
preistes of  
tholde law  
in figures  
and he offe-  
reth hym  
selfe at his  
laste supper  
whan he of-  
fered the pas-  
chall lambe

Gen. 14.

albeit he was ones offered on the  
crosse, where he shed his precious  
bloud, and died for all the worldes  
offences, and that beyng a preist;  
and exercysynge also a preistes of-  
fice after the order of Aaron, yet he  
offered hym self vnder the foultine  
of breade at his last supper (as I  
haue proued befoze sufficiently) &  
dayly dothe offer in the masse by y  
ministry of the preiste, after the or-  
der of Melchizedech, which made  
sacrifice to god with breade and  
wyne, as y Genesis sheweth, wher  
of I haue entreated afoze at large  
S. Austen saith the. xxiii, epistle  
whiche he wrote to the byshoppe  
Boniface: was not Christ ones of-  
fered in sacrifice in hym selfe, and  
yet he is offered in the sacramente  
not only on al the feastes of easter  
but euery day also for the people:  
That saint Paule ment onelye in  
this

this  
and  
was  
and  
the  
whic  
zedec  
plain  
sama  
Neq  
quē  
cta p  
no, a  
pati  
mel  
dest  
appa  
selfe  
entre  
year  
or els  
fred  
ning

this place of the deathe of christ,  
and that his blouddye sacrifice  
was ones done for al on the crosse,  
and nothing of the sacrifice vnder  
the fourme of breade and wine,  
whiche was fygured by Melch-  
zedeches sacrifice, it appeareth  
plainly by certaine wordes of that  
same chaptre, whiche are these.

Neq; ut sæpe offerat semetipsum,  
quẽadmodũ pontifex intrat in san-  
cta p̃ sigulos annos in sanguine alie-  
no, alioquin oportebat eũ frequẽt  
pati ab origine mũdi. Nũc aut̃ se-  
mel in cõsumatione seculorũ, ad  
destitutionem peccati p̃ hostiã suã  
apparuit. Not̃ þ he shuld offer him-  
selfe oftentimes, lyke as þ bishop  
entreteth into the holy places, euery  
yeare with the bloude of an other,  
or els he muste neades haue suf-  
fred deathe often from the begin-  
ning of þ world. But now he hath  
ones

Rom. 6.

ones appeared by his hoste, or sacrifice in the ende of the worlde, to the putting away of synne. Nothing can be spoken more plainly, than this is to declare that Paule ment of þe sacrifice, which is toynded to suffering of passion, and death, that ones is done, and offered for euer, and shall be neuer offered againe, because Christ dyed ones for our synnes (as Paule saith to the Romanes) and shall neuer suffre death again that notwithstandinge, he is offered dayly in the masse withoute passion, or paine, that we maye the better, and the soner be partakers of the grace, whiche he purchased for vs by his deathe. But of thys ynoughe, now to the nexte reason of Martyn Luther.

The fyrthe  
reason.

Saint Paule saith the nynt  
to the Hebrewes, that yf Christe  
sholde oftentimes offere hym selfe  
in

in sacrifice, that than he must nea-  
des suffre death often, but he can  
not dye, noz suffer deathe oftenty-  
mes, therfoze he doth not offre him  
selfe often in the masse, as he nea-  
des muste, yf the masse were a sa-  
crifice, wherfoze the masse is no  
sacrifice.

The solution

This reason is soyled alredy  
in the aunswerynge to the laste  
argumente, whan I sayde that  
Paule wolde that, yf Christ shold  
sundry tyines offer him selfe in sa-  
crifice in his owne fourme, by pou-  
rynge out his bloude, as he dydde  
ones on y cross, that than he must  
nedes oftentimes suffre death, but  
so he doth not offre hym self at the  
masse but onelye vnder the fozme  
of breade and wyne, withoute all  
payne, and sufferinge. Sainte  
Jhon saithe in the Apocalypse.  
Agnus occisus est ab origine mun-

Urbanus  
Regius &  
his folo-  
wers saye  
vntreueye  
that we des-  
fendyng the  
masse to be  
a sacrifice,  
do crucifye  
christ again  
as much as  
lyeth in vs.

U.

di.



Gala. 4.

di. The lambe, (christ Joh. i) was  
cleane from the beginnynge of the  
worlde, not that chyst thā suffered  
death (but many yeres after, whan  
hē tyme appointed (as Paul saith)  
was come) but hē thā it was appoin-  
ted by gods prouydence hē he shuld  
dye for mans offences, & that his  
death was fygured by the death of  
Abel, and other lyke, beyng at the  
begynnyng of the world, so chyst  
is offered in sacrifice at the masse,  
not that he suffereth there ageyne,  
but that there he is offered for the  
reminbrance of his death ones  
suffered on hē crosse, wherfore this  
reason is cleane wiped away, & the  
next anone shalbe, which is this,  
cōpiled also of s. Pauls wordes, hē  
1. to the Heb. where he thus saith.

The synte  
reason.

Lex per singulos annos eisdē  
ipsis hostijs, quas offerūt indefinē-  
ter, nunq̃ potest accedentes per-  
fectos

fed  
offe  
neu  
wh  
tes  
tes  
syn  
sed  
the  
not  
scier  
thun  
thol  
tym  
caul  
stren  
dely  
thei  
hau  
sed  
it, b  
& ble  
was

fectos facere; alioquin cessassent  
offerri. &c. The law (saith Paule)  
neuer could make them perspytte,  
whiche came to it, by the same ho-  
stes, or sacrifices, whyche the pre-  
stes euery yere do offre wout ceas-  
syng, or elles they shuld haue ceas-  
sed to be offered, for as moche as  
the haunters, or keepers of it, shuld  
not haue any lenger grudge, or cō-  
science of sinne, vpon these wordes  
thus they reason. The sacrifices of  
tholde lawe were for y cause often  
tymes (as Paule saith) offered, be-  
cause they were weake, and not of  
strength to put away sinne, & to  
delyuer me frō grudge of synne in  
their cōsciences, for yf they coulde  
haue done this, they shuld haue ces-  
sed to be offered, whā they had done  
it, but y sacrifice of chrystes fleshy,  
& bloud, ones offered vpo y crosse,  
was strōge, & sufficiente inoughe

1. Pet. 2.

1. Jo. 2.

3. Jo. 2.

to take awaye the synnes of all the worlde, as the scripture witnesseth in sundrye places, therfore by S. Paules reason, Chyste oughte no moze, after his death to be offered in sacrifice, as he shold necessarily yf the masse were a sacrifice, wherfoze it is no sacrifice.

The Colati  
on.

This reason hath some appa-  
raunce of truth, though it be very  
false in dede. For saint Paule met  
y the sacrifices of y olde lawe were  
of them selues vnperfite, weake, &  
not able to put away mans synne,  
and therfore it was nedefull that  
many, and dyuers hoostes, and sa-  
crifices shuld one succede an other  
from tyme to tyme, durynge that  
lawe, now chyst is not oftentimes  
offred in sacrifice at masse, because  
his sacrifice done ones on y crosse,  
was not able, and sufficiēt to take  
away al mens synnes, but because  
men

men do dayly synne, and they haue  
 neede to haue the vertue of that sa-  
 crifice done on the crosse, ones for  
 all, applied to them, which is done  
 by the masse. Agayne in the olde  
 law, there was not alway one, and  
 the same sacrifice offered, but ma-  
 ny, and dyuers, for their feblenes,  
 and insufficiēcy, but so it is not in  
 the newe lawe, for there is continu-  
 ally one hooste, and the very same,  
 is offered in the masse by the priest  
 whiche Christe on good fryday of-  
 fered vpon the crosse for our synnes  
 although in the masse it is offered  
 vnder the fourme of breade and  
 wine, and was vpon the crosse vn-  
 der the forme of flesshe and bloud,  
 so that the sacrifice is one, albeit  
 the maner of offering it be not one,  
 but dyuers, as the flesshe raw, and  
 roasted is one thinge, though it be  
 altered in his qualities. This is  
 sainte



bo. 17. in. He.

Urbanus  
Regius ab  
useth thys  
authoritie a-  
gainste the  
sacrifice of  
the masse,  
as Luther  
his mayster  
doth.

The length  
reason

The solati-  
on.

**S.** Chrysostoms mynd, as it shall  
appeare in the folynge of þ̄ nexte  
reasō, which is this, gathered also  
out of Paules epistle to þ̄ Hebr̄e.  
the. x. chapter, where he thus saith  
Vna oblatione consummavit in sē  
piternū sanctificatos. Chyiste hath  
made perfecte for ever w̄ one obla-  
tion thē that are halowed, or made  
holy, Upon these woꝝdes Luther &  
his scholers, make this argumēt.

**S.** Paule doth affirme, that  
chyiste hath made perfecte for ever  
with one sacrifice vpon the crosse,  
those which are sanctified, therfore  
we nede none other sacrifice beside  
that to make vs perfecte, before  
god, and therupon it folowethe þ̄  
the masse is no sacrifice.

To this I saie, that it is great  
meruaile, that Martyn Luther  
wyl take oute of thys epykle of  
Saynte Poule, anye wytnesse a-  
gainste

gaynst the sacrefyce of the blessed  
 masse, for as muche as he denieth  
 the autoritie of it, and sayeth that  
 it is not saynt Paules letter, But  
 suche is hys maner, and others  
 lyke to hym, that they are not a-  
 shamed to denye the autoritie of  
 some bookes of scripture, the auc-  
 toritie of the churche, and the holy  
 doctours, and yet whan they seine  
 any thyng to make for the setting  
 forth of their heresies, than they  
 wyl vse the, but let this go. Saint  
 Paule this mente by his wordes  
 aboue reherfed, that Christ our sa-  
 uiour, offering him selfe to his fa-  
 ther a sacrifice of swete sauoure,  
 (as Paule saith in an other place).  
 dyd make men belcuyng in hym,  
 and doyng penance for their  
 synnes, perfect, and dydde take  
 awaye their synnes accordyng to  
 saynt John baptistes sayenge.

Ecce

Marke Lu-  
 thers, vns-  
 hamful-  
 nesse,

Ecce agnus dei, ecce qui tollit peccata mundi. Lo the lambe of god, se hym that taketh awaye the synnes of the worlde. This I saye Chzist hath done for vs, ones offerynge hym selfe on the crosse, the whiche Moyses lawe, and all the sacrifices of it, coulde neuer do (as s. Paule saith in this tenth chaptre) though they were neuer so oftentimes offered, and for this cause Chzistes sacrifice done ones on the crosse is perfecte, and sufficient to doo awaye all the worldes offences, whiche is not offered againe at masse, vnder the fourme of breade and wine, for the vnperfectenes, and insufficiency of it (as I haue afore often saide) but for the applyenge thereof to vs, for the remembraunce of Chzistes death, and the greate, and tender loue, which he shewed towarde vs in the tyme of his passion

sion, that therbye we excited, and  
 moued, sholde loue him tenderlye  
 againe, and finally, for the attaine  
 ment of that grace, whiche Chyist  
 dyd merite, and purchase for vs,  
 offerynge hym selfe on the crosse  
 to appease his fathers wyath. Ma  
 ny men are shamefullye deceyued  
 in this matter, puttyng no diffe-  
 rence betwene the merite of remis-  
 sion of synne, and the applyng of  
 suche merite. The church of Chyist  
 neuer taught otherwise, than that  
 Chyist onely was a sacrifice deser-  
 uynge, or meritinge grace, and for  
 giuencesse of synne for vs, the only  
 pryce for the raunsom of the hole  
 worlde, and the only redemption,  
 whiche boughte vs with the pryce  
 of his precious bloude, and yet the  
 masse is a sacrifice representynge  
 and aduertisinge vs of Chyistes  
 blouddy sacrifice, and deth, by the  
 whiche

Note how  
 many men  
 are deceued  
 in valuinge  
 of the vertu  
 of chyistes  
 death.

1. Cor. 6. 7  
 Cl. 2  
 1. Pr. 2.  
 apo. 1. 5, 14



which, the grace (as I haue already sayde) and remission of synne, that chryste throught that his sacrifice dyd merite for vs, is applyed to vs, If thou wylt say that chryst (as Paules mind was) did so take awaye al synne with that his one oblatiō, or sacrifice done on þe crosse, that we neede nowe no sacrifices for the purgynge of synne, than what neede we the sacrifice of confession made to god, of laude, thankes gpyng, of a contryte harte, of mortifieng our affections and lustes, of alynes, & seinblable other whiche god commaundeth in scripture to be done: wherefore thinke not, good reader, that saint Paule mente, that chryste had so satisfyed for oure synnes, with that his one oblation doone on the crosse, that thereby all other sacrifices are annulled, abrogated, and abolyshed  
cleane

cleane, as vnfrutefull, and vnnecessary, but onely to declare of what, and how greatte efficacie, force, and strength that sacrifice was and is, for the takynge away of sinne, and makynge a man (beleuyng, and repenting for his vices committed) perfect before god, whiche al the sacrifices of the olde lawe, a thousande tymes and oftener offered, coulde neuer byng to passe, and therefore they ought to be forsaken, and lette of, Christes onely sacrifice receiued, embraced and obserued. This was sainte Paules onely mynde, as the letter it selfe euidentely sheweth. But yet ye wyl percase say to me, CHRISTE dydde sufficiently, & perfectly satisfye for our sinnes with this one oblation, and made the sanctified, perfecte for euer (as saint Paule here affirmeth) ther

An objectio

Heb. 5

Ro. 8:

Heb. 9

Gene. 1

therfoze there is no neade at all of  
the sacrifice of the masse, to satisfy  
foz our sinnes, oꝛ to make vs per-  
fecte afoze god. This is a greate  
blyndnes of men. Dyd not chꝛyst  
also sufficiently faste, wepe, & pray  
foz vs, & yet we must fast, wepe, &  
praye foz our sinnes foꝛgiuenesse?  
dyd not he also pray, being in this  
woꝛld, sufficiently foꝛ our trespas-  
ces, and that notwithstanding he  
cesseth not to praye foꝛ vs? There-  
foze, lyke as god dyd make al thin-  
ges perfect within the space of. vi.  
dayes, and yet he woꝛketh euen  
now (as chꝛyst sayd) in conseruing  
the same his creatures: so chꝛist w  
one oblation dyd sufficiently, and  
perfectly woꝛke out saluation, me-  
rytynge foꝛ vs grace, remysion of  
synnes, and gloꝛie, and yet he ceas-  
seth not, noꝛ will tyll the woꝛldes  
ende, to woꝛke oute health, and sal-  
uation

uation, by the holpe sacramentes,  
and diuers other meanes, wherby  
we are made partakers of that his  
moost sufficient and perfect oblati  
on, and sacrifice, oꝛ els we shoulde  
be damned foꝛ euer. Reade Chry  
sostome the. xviij. homilie on thys  
epystle, in whom thou shalt fynde  
that the pꝛeiste, at masse doth offre  
chꝛist in sacrifice, notwithstandinge  
that Paule saith that Chꝛiste dyd  
make vs perfect with one oblatiō.  
Of this sufficient, now to the next  
reason; fet lyke wise out of the same  
Paules epistle, where he thus  
sayeth.

Vbi peccatorum remissio, iam non est oblatio pro peccato. **That** The righte reason  
is. Where oꝛ after there is remys  
sion of synne, foꝛthwith there is no  
oblation foꝛ synne, to these wordes  
they adde. But chꝛist hath thꝛough  
his death, and oblation done vpo  
the



the crosse, taken awaye the synne  
of all the worlde (as manye textes  
of the scripture do wytnesse) there-  
fore there remaineth no sacrifice,  
or oblation necessary for þe doyng  
away of synne, and so the masse is  
no sacrifice for synne.

*Lib. 4. de tri-  
nitatē:*

Saint Hilary, good chrysten  
reader, sayd wel, that he is a good  
and a mete reader of the scripture  
whiche bringeth not to hym in his  
fancy or heade the vnderstandyng  
of it, labouring to make it seme to  
signifie that thyng, which he hath  
afoze conceaued, and fantisied,  
but taketh the vnderstandyng of  
it of the causes, why it was wyttē,  
and the circumstaunce of the text.  
As Martyn Luther, and his scho-  
lers do not, but cleane contrary.  
These wordes of Saynte Paule  
make as muche againste the sa-  
crifice

trifice of laude, thanksgyving to  
 god for his benefites, of penaunce  
 & such other, as against the sacri-  
 fice of the holy masse, as it is euy-  
 dente, & therefore let vs see, what  
 Paule ment by them. Cruele his  
 mynde was to shewe vnto the Je-  
 wes, which wold that the olde law  
 and the sacrifices of it shoulde be  
 kept with chrystes gospel, and that  
 his death was not a sacrifice suffi-  
 ciente to put away mannes sinne  
 but it was nedefull that the olde  
 sacrifices shulde helpe thereunto,  
 that Chyste by offerynge hym  
 selfe ones vpon the crosse dydde  
 so perfectly, and sufficiently take  
 away synne, that afterward there  
 needed none other sacrifice of Mo-  
 ses law (than abolyshed) no no; it  
 was not necessarie that Chyste  
 shoulde dye agayne to offer  
 este-

Chesolans

Chrysosto. ho.  
17. im. Heb.

estesones sacrifice for synne, as  
thoughe that one sacrifice done on  
the crosse were not sufficient. This  
is nothinge againste the sacrifice  
of the masse, for as muche as that  
is not a sacrifice of Moses lawe,  
nor yet distincte from the sacrifice  
of the crosse, but the selfe same,  
thoughe the maner of offryng be  
dyuers. For on the crosse Christe  
was offered vnder the fourme of  
fleshe and bloude byspble, wyth  
shedynge of his precious bloude,  
but in the sacrament at masse he  
is offered vnder the fourme of  
bread and wyne inuisibly, and yet  
this dyuersitie of offring doth not  
make the sacrifice dyuers, but it  
remainethe euer one, lyke as the  
fleshe rawe and roasted, is one, and  
a man clothed, and naked. But yet  
some peraduenture wyl say, yf our  
synnes be forgyuen, & don e clane  
awaye

**Sol. clxi.**

An objectis  
on com: mōs  
ly moued  
of soles vn  
learned.

awaye by chrystes death, and sacri  
fice, why shuld we neade to haue  
the masse sayde, and chryste therein  
offered in sacrifice for them? I say  
to that sonde question, that as wel  
they may aske why shuld baptisme  
penaunce, fastynge, almes, praiet,  
fayth, hope, feare, charite, and such  
other be neadfull, syth our synnes  
are forgyuē by chrystes passion?  
Maye it not be sayed to these men  
as chryste sayed to the iewes Erra-  
tis nescientes scripturas, ye do erre  
or go out of the waye knowynge  
not the scriptures, because they  
thinke that chryst hath by his deeth  
so taken awaye synne, that there  
is none remainynge amonge vs.  
For than wherefore shulde chryste  
teache vs to praye for remission of  
oure synnes? Why shuld penaunce  
be preached for remission of synne  
as chryste sayde it ought: for what  
cause

**The solutio**

**Matt. 22.**

A grosse er  
roure of ma-  
ny men.

**Matt. 6.  
Luc. 24.**



Joan, 20:  
Acto, 2.

cause dyd chyste geue to his apo-  
stels, after his death, and resurrec-  
tion, autoritie, and power to remitt  
the penitent persons synne, yf they  
dyd confesse them? Why dydde  
Peter commaunde the people to  
do pennaunce, that they myghte be  
baptysed for to receaue remys-  
sion of theyr synnes, yf Chyste hadde  
in dede and in effecte, so done a-  
waye synne by hys deathe, that  
noone shulde afterward remaine  
Cher whyche wolde gladlye lye  
after the fleshe, and the leude lu-  
stes thereof, do laye all on Chys-  
tes backe, sayenge that he hath  
doone suffycient for vs, we neade  
to doo nothyng, but Saynte  
Paule euen in thys epistle the .v.  
chapter, teacheth vs an other lessō  
sayenge. Christus factus est omni-  
bus obrepantibus sibi, causa salu-  
tis

tis eternē. Chryſte is made the  
 cauſe of euerlaſtinge ſaluatiō, to  
 all them which do obeie him. Lo  
 we muſte obeie Chryſt, commaun-  
 dyng vs to beleue, to hope, to loue  
 to feare god, to praye, and to kepe  
 his commaundementes, or elles  
 Chryſt ſhal not be to vs a cauſe of  
 euerlaſtyng ſaluatiō, although  
 he hath dyed for vs, that we ſhuld  
 be ſaued, but rather an occaſion of  
 our damnation, as Symeon ſaid  
 to oure Lady. Ecce hic poſitus eſt  
 in ruinam multorum, Lo this thy  
 ſonne Chryſt is put to make many  
 fall, or extremely to decaye. Ro. 8.  
 Heredes dei ſumus, ſi tamē cōpati-  
 mur, ut cōglorificemur. 2. Tim. 2. ſi  
 cōmortui fuerim⁹, et cōuiuem⁹, ſi  
 ſuſtinebim⁹, & cōregnabimus. We  
 are gods heires (ſaiethe Paule) yf  
 we ſuffre wth Chryſte, that we  
 maye be gloryfied wth hym.

If we dye wyth Chyste, we shall  
liue with him, yf we suffre, we shall  
reigne wyth Chyst. These condi-  
tions, and manye other, are requi-  
red by the scripture as necessarie  
for to attayne lyfe euerlastinge,  
thoughe George Joye calleth the  
the honourable fathers Steuen  
lorde bishopp of Winchester, as  
thinges of his inuention. To be  
shorte, yf only chystes passiō were  
sufficiente to saue vs, withoute a-  
ny thinge done of oure parte, than  
all men shulde nedes be saued (for  
chyste dyed for all the hole world,  
as John testifieth) the whiche is  
manifestly against the scriptures.  
Againe, If this were trewe take  
hell awaye cleane, as touchynge  
men at the leste, doest thou not see  
reader, that Lactantius sayd wel.  
Argumēta ex falso petita, ineptos,  
et absurdos exitus semp habent.  
That

1. Jo. 2.

De orig. p. 77.  
li. 2. ca. 6.

That is, argumentes set, or gathered of a false principle, haue alwaye tryflynge endes, vnapt to the purpose, and folysh. But I haue tarped ouer longe in the handlynge of this argumente, and therfore I wyl say therein no moze. They yet reason farther, after this sort, vpon these saint Pauls wordes, shaine fully wasted from their true sence Voluntarie peccantibus nobis, post acceptam noticiam ueritatis, iam non relinquitur pro peccatis hostia. To vs, whiche do synne voluntarily, after we haue receiued the knowledge of the truth, now there is lefte no hooste, or sacrifice for synne, yf there be lefte no sacrifice (sayth these men) for synne, it foloweth, that the masse is not a sacrifice propitiatorie.

The mynth reason:

To this I aunswere, that the autours, and setters forth of this

The colation.

E.iii.

argument

e shall  
be shal  
condi-  
requi-  
estarte  
stinge,  
eth the  
deuen  
ster, as  
To be  
were  
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e, than  
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world,  
iche is  
tures.  
e take  
hynge  
not see  
d wel.  
eptos,  
abent.  
That



argumente, doo not vnderstande  
Saynte Paules wordes, or elles  
they reason vppon them againste  
their owne conscience, seynge that  
they make nothyng for any suche  
purpose, as in dede they doo not.  
For Saint Paule ment, that men  
offendynge after they had ones re-  
ceaued the faith, and the truth of  
the gospel, beyng Chystened,  
shulde not trust to be againe raun-  
somed, and reconcyled to god, by  
an other crosse, or by the deathe of  
Chyist agayne to be crucified, and  
offered to god in sacrifice, as in the  
olde lawe, the sacryfices were of-  
fentynges offered for synne, for yf  
they had that hope, they shulde be  
deceiued, because Chyist died ones  
for oure synnes (as Peter sayethe)  
& shal neuer dye agayne, as Paule  
wytnesseth, for he lyueth a lyfe im-  
mortall, and euer shal. Thus saint  
Chyist

1. Petet. 3.  
Rom. 6.

Chrysostome doth expounde Paul  
 in thys place, sayeng. Hostia ultra  
 non est, hoc est secunda. Crux ul-  
 tra nō est, hostiam quippe hanc uo-  
 cat. An hoste is no moze, that is y  
 seconde crosse is no moze, for he cal-  
 leth this a crosse. Vna namq; hostia  
 perficit in perpetuum eos, qui san-  
 ctificantur, non sicut iudaica. Cau-  
 tos nos uult efficere, ne speremus  
 ultra, secundū iudaicā legē aliam  
 hostiam. That is to witte, for one  
 hoste maketh them persytte for e-  
 uer which are halowed, not as the  
 Jewes hoste. He wolde make vs  
 ware, y we shuld not trust to haue  
 offered for vs an other host, after  
 the Jewes lawe. Hytherto saynte  
 Chrysostom. Some expounde this  
 text, that saint Paule shuld meane  
 that they, whyche do synne after  
 they be baptised, and haue receiued  
 y fayth, & continuē in synne, doing  
 na

The Jewes  
 hostes often  
 tymes offer-  
 red coulde  
 neuer make  
 men persit  
 in their con-  
 sciences, as  
 Paul saith  
 Heb. 9.

Matt. 11.  
2. Petre. 2.

Prouerb. 2.

no penaunce therfore, shuld take  
no pzoofitte by chzistes deathe, but  
harine rather, because they shalbe  
moze greuouly punysshed (not ly-  
upnge after their pzoession, and  
fayth) than yf they had neuer bene  
chzistened, as Chziste and Peter  
do say. This toucheth them, which  
folowpng madde Martyn Luther  
do beleue that only faith, without  
good woꝝkes shulde be sufficiente  
to saue them. Finallye this texte  
maye be vnderstande of them, that  
synne of malpce, and do reioyce in  
their yll dedes, of whome Salo-  
mon speaketh, sayeng. Latantur  
cū malefecerūt, & exultāt in rebus  
pessimis. They reioyce in their  
inpyndes (whiche they shewe also  
outwardely by sygnes) whan they  
haue done yll, and do bragge, oꝝ  
leape out with excedyng gladnes,  
in worst thinges. The sacrifice of  
chzist

chrisse done on the crosse, can pro-  
 fyte these men nothynge excepte  
 they amende and repente. For as  
 muche as the meanyng of these  
 wordes, do depende vpon them,  
 whiche wente a lytle before, wher  
 by Paule dydde exhorte the Heb.  
 to styrre, and prouoke one another  
 to loue, and good workes, that no  
 man in tyme of persecution shulde  
 forsake the churche, or congrega-  
 tion of h faithful, I thinke Paule  
 mente, that neither chrisstes sacri-  
 fice ones done on the crosse coulde  
 saue them, that dyd leaue the com-  
 pany of the chystened, and forsake  
 their faith in chrisse, nor any other  
 whiche they shulde loke for. But  
 yet I do not preferre this myne ex-  
 position before saint Chrysostoms  
 whiche seemeth to me verye ryght,  
 and true. The nynt reason made  
 againste the sacrifice of the masse,



is this.

**The tenth  
reason.**

**Sainte Paule** saith, deus erat in christo mundum sibi reconcilians, non reputans illis delicta ipsorum. **God** was in **Christe**, reconcyllynge to hym the worlde, that is al people of the worlde, not imputing their sinnes to them. Upon these, & such other textes of scripture, whiche do testifie that god is pleased thzough chzistes death, and we set in his fauoure, they reason, and argue, that there is no nede bitterlye of any sacrifice, to appease goddes wꝛath, and displeasure, toward vs conceaued foz oure sinnes, foz as much as he is alreddie pleased by chzistes death, and bloudy sacrifice, and therfoze the masse is no sacrifice propitiatory.

**The solution**

**Matt. 3.**

**The** aunswere to this argument is sone made, foz they take wzonge the scripture, which saith that god  
is

is pacified, & appeased by chrystes  
 sacrifice ones doone on the crosse,  
 thinkynge that he is pacified indif-  
 ferently to all men, and that chryst  
 toke awaye in deede, and in effecte  
 al þe worldes synes, so that streight  
 withe, after his deathe none dydde  
 remaine, whiche is plaine falle (as  
 I haue declared befoze) for than  
 the Turkes, the Jewes, the Sara-  
 sons, with all other not beleuyng  
 in Chryste, and those that beleuing  
 in hym, dyeng yet impenitēt, shuld  
 al come to heauen, & shuld none be  
 damned. Therefore the truth is,  
 that albeit Chryste dyed for al in-  
 differently, yet those onely shal be  
 saued by his Deth, which do or shal  
 beleue i him perfectly, amēdig theire  
 lues thzough penaunce, hopig in  
 gods mercy promised for his sake  
 to vs, loue god & their neighbours  
 as the selves, fear god, giue almes  
 to

**Matt. 25.**

**S. Ioye.**

to neadye, doo praye and obserue  
gods commaundementes. These  
only shalbe saued by christes deeth  
(I speake not of infantes) & none  
other, the whiche christ ment, say-  
enge. Hic est sanguis noui testamē  
ti, qui pro multis effunderur in re-  
missionem peccatorum. This is  
the bloude of the newe testamente,  
whiche shal be poured out for the  
remission of many mens synnes,  
he saith of many, not of al, because  
all men shu!d not fulfill the aboue  
rehersted thinges, necessary for the  
attainement of grace, and saluati  
on purchased by his deathe, in the  
whiche, and suche other is contay  
ned the cōditiō, that George Ioye  
mockyngly, and vngodly, callethe  
Wynchesters condition, in his vn  
learned raylynge booke made a-  
gainste that honourable prelate,  
but to his owne greate shame, yf  
he be

he be not Chamelesse, as it shulde  
 appeare by that his boke, that he  
 is. The confutation of whose try-  
 flynge and deuply sh boke, he that  
 lysteth to se well set forth in his co-  
 lours, let hym reade my lord of  
 Wynchesters aunswere made to  
 hym, whiche is full, on euery syde,  
 both of hygh wpt, and also of depe  
 learnynge. But my lord neadeth  
 no moze my commendation, than  
 the sea water, oz the sonne the light  
 of a candell, therfore I wil speake  
 no moze of his prayse, but go forth  
 on my purpose, to the confutation  
 of the next argument, which thus  
 they make.

The honou-  
 rable lord  
 byshoppe of  
 wynchesters  
 boke.

That whiche is a signe, and a  
 representation of a sacrifice is no  
 sacrifice, But the masse is a signe,  
 and a representation of chzistes sa-  
 crifice, ones offered by hym on the  
 crosse for our synnes, Therefore it

That neth  
 reason.



This argu-  
ment hathe  
Urbanus  
Regius  
without a-  
ny prouf of  
itasthough  
it were i-  
noughe for  
hym to save  
it onely.

In proæmis  
de opificiodeli

is no sacrifice.

They proue the seconde part of  
this argumente (whiche nedeth no  
proufe) by chrystes wordes saying,  
Do ye this for my remembraunce,  
whiche Paule also recypteth to the  
Corinthians, but they proue not  
the first parte therof, which is ve-  
ry false, folowynge therein certeine  
philosophers, whiche (as Lactan-  
tius testifieth) so dydde reason of  
all thinges, that were darke, and  
obscure, Vt ea, quæ afferunt, pro-  
bata, & cognita videri velint.  
That they wolde those thinges  
to seme proued, and knowen whi-  
che they do asseyre, or approue.  
Where they saye that one thyng  
can not be a signe, a remembraunce,  
or a representation of a sacrifice,  
and a sacrifice also, that is false.  
For wherfore I beseeche the good  
reader

reader, maye not the masse be a sacrifice, and yet a memoꝛye, signe, & representation of Chꝛistes sacrifice offered ones vppon the crosse, as well as the paschall lambe, was a verye sacꝛyfye in dede, as the scripture wꝛtneſſeth, and that notwithstandinge, a sygne and representation of Chꝛistes sacꝛyfye to come.

Exo. 12.

Chꝛisostome the ſeuententh ſermon vpon the epiſtle of Saynt Paule to the Hebrewes plainely ſaith that the masse is both a remembraunce of Chꝛistes death and sacrifice offered ones on the crosse, and alſo a ſacꝛyfye not dyſtyncte frome that, but the verye ſelfe ſame, as wherin is offered the ſame bodye, which chꝛiſte dydde offer on the crosse foꝛ vs.

Cruely we maye pꝛoue by that, that the masse is commaunded of C H R I S T to be ſayde foꝛ a  
reinem

remembraunce of his death, that is  
is a sacrifice rather than the cōtra-  
rye, after this sorte. That whiche  
is done in remēbraunce of a thing  
passed, oughte to represente it per-  
fytlye, and especiallye the chiefe  
parte therof, but the masse was or-  
deined of chyste to be a memoꝛiall  
of his deathe, whereat he dydde  
offer him selfe a sacrifice, and that  
was the cheife thing he than dyd,  
therefoze the masse ought to repre-  
sente and to put vs in remēbraūce  
of that sacrifice, whiche it can not  
do, excepte it be a sacrifice, where-  
foze it is a sacrifice. Fynally chyst  
saide not, do ye this onelye for the  
remembraūce of me, for than that  
texte shulde make muche moze for  
myne aduersaries purpose, than  
nowe it doth, The nexte reason is  
this.

Chyistes

Chyistes oblation, and sacrifice  
offered on the crosse was moost suf-  
ficient, and puisaunt to take away  
cleane all the synnes of the world;  
foz as moche as it was offred by  
hym whiche was bothe god and  
man also, defiled with no spotte of  
synne, therfoze we haue no neade  
of the sacrifice of the masse to pur-  
ge vs of sinne, and they whiche  
do ioine this sacrifice with chyistes  
sacrifice ones offered vppon the  
crosse, do seme to diminishe the  
myght, vertue, efficacy, & strength  
of Chyistes sacrifice, shewing ther  
by that it is not of it self sufficient  
to delouer vs from synnes daun-  
ger, but that it wanteth helpe of  
sacrifice of the masse.

Many me thinke this a strong  
reason, whan in dede it is very fe-  
ble, and weake. Foz as no learned  
man that is catholique, doth deny

v.

that



that Chyistes sacrifice offered vpon  
 pon the crosse is sufficiente, and  
 of vertue inoughe to do awaye all  
 synne of the whole woꝛlde, euen so  
 no good Chyſten man, noꝛ womā  
 wyll ſaye nay, but that this chy-  
 ſtes death, and ſacrifyce muſt nee-  
 des be (as I haue oftentimes ſaid  
 afore) applyed to vs by the ſacca-  
 mentes, and other meanes prouy-  
 ded of god therevnto, amonge the  
 whiche the ſacrifice of the maſſe is  
 one not of leſſe neceſſitie, as it ap-  
 peareth before in this booke ſuffi-  
 cientlye declared, and therefore I  
 wyll let that paſſe, and go forwarde  
 in this matter to the diſprouynge  
 of the nexte reaſon, whiche is thys  
 ſet forth by one Urbanus Regius  
 in latyn, & tranſlated into englyſh  
 by Wyllyam Turner.

Wyllyam  
 Turner  
 Ch. xlii.  
 reaſon.

If they worke (ſaith he wiſelye  
 lyke him ſelfe) with their dayly ſa-  
 crifice

crifice (as they cal it) reimplon of **Pol. clxx.**  
synne, I pray you the, what synnes **Urbanus**  
dyd the bloude of the newe and e- **Reginus**  
uerlastynge testament take away? **reason**

Dyd euer man heare, or reade, **Thesolutio**  
so fonde, and folyshe a question, as  
this is: who sayth that the masse,  
or the sacrifice therof, doth take a-  
way synnes withoute the vertue  
of the blood, whiche Christ shedde  
for the establisshement of the new  
testamente: Who doth not ascribe  
the forgyuenesse of all synnes vn-  
to Christes death, and sacrifice  
offered to god on the crosse, as the  
onely merite or meritorious  
cause thereof: Agayne what man,  
excepte he wane fayth, wyte, or  
learnynge, wyl denye, but that the  
merite, vertue and strength, of that  
CHRISTES blood shedynge,  
muste needes be applyed to  
v.ii. vs

vs by the sacramentes, and other  
necessarpe meanes, that we maye  
thereby be made partakers there-  
of, for the remysion of our synnes  
obtaininge of grace, and saluatiō  
euerlastinge. Now the masse (as I  
haue declared already sufficiētly)  
is an application of that Chyistes  
meryte, conspyng in the offering  
of hym self, a swete sacrifice to his  
father, for the pleasinge and paci-  
fieng of his wrathe towarde vs  
for our synnes, and putteth awaye  
no synne, but throughe the vertue  
of chyistes deathe, and bloude, as  
al defēders of it do affirm, though  
Urbanus Regius, and his scolers  
maliciouslye do laye the contrary  
to their charge. Further yet these  
men reason, sayenge.

**The xliii.  
reason,**

Chyiste by his death hath satisfi-  
ed sufficiētly for our synnes, and  
with his blood washed thē away,  
accoz

accoꝝdꝝnge to the prophete of E-  
saie the.liii.chapter, he dyd beare  
our synnes, and was toꝝne foꝝ our  
wickednes, of þ which it foloweth  
and is a good argument, that all  
the oblations, whiche are beside  
this, are vaine, and voyde, the  
whiche they pzetende.

Hytherto Urbanus Regius,  
whose leude, and vngodly boke of  
the comparison betwene the newe  
and the olde learynge, is among  
the people in english, to the poyso-  
ning of their soules, as many other  
naughtꝝ bokes be, the moꝝe is the  
pitie þ it is so suffered. God wolde  
that men, and women, nowe hadde  
no lesse zele to the truth, noꝝ loue  
to their owne soules, thā the Ephe-  
sians (whiche were idolaters) had  
whan saint Paule preached to the,  
that they wolde bꝝinge foꝝth their  
bokes of heresꝝe and burne them,

The solutt  
on.  
Naughtꝝ  
bookes

The  
kynge's ma-  
iestie lyke a  
most Chris-  
ten prince  
hath by hys  
proclamatio-  
on rebꝝeiled  
this matter



as they dyd their yll bookes, but  
to the argumente of Regius, whi-  
che hathe as lytle learnynge in it,  
as godlynes. For what learned, or  
godly man wold reason after this  
sorte, Chyiste hath by his oblation  
satisfied sufficiently for our sinnes  
Therefore all other sacrifices & ob-  
lations be bayne & voyde: Doth  
not the scripture commaund vs to  
offer dyuers kyndes of oblatiōs &  
sacrifices, notwithstandinge the  
sufficiencie of Chyistes oblation,  
& sacrifice: Reade p̄. vii. the. xlii.  
the. xxxiii. and xlv. chapter of the  
booke called Ecclesiasticus in la-  
tyn, and in englyshe, the booke of p̄  
sonne of Sirach, where mentiō is  
made of certen oblations, whiche  
Chyistes deeth made not voyd, as p̄  
oblatiō of a lines, & other dyuers.  
Doth not chyist him selfe speake of  
offeringe sacrifice, in the fyfte of  
Mattheu

**M**atthew: doth not saynt Paule **Pol. clxxii.**  
comaunde vs to offer vp our bo- **Rom. 12:**  
dies a sacrifice to god: doth not  
saynt Peter make mention of offe- **1. Petri. 2.**  
rynge to god spirituall hoostes,  
and sacrifices: doth not s. Paule  
call the conuersion of the people **Rom. 15.**  
to the fayth an oblation: doth not  
Dauid saye, Tunc acceptabis sa-  
crificium iusticie, Than o lord **Psal. 50.**  
shalte accept the sacrifice of righ-  
teousnes: Doth not he also com-  
manude vs to do sacrifice salenge  
Sacrificate sacrificium iusticie, & **Psal. 4.**  
sperate in domino. Offer ye sacri-  
fice of righteousness, o; verteousli-  
uig, & trust ye iour lord, as though  
he had sayd, excepte ye liue well, yf  
ye had all faythe (as Paule sayth)  
pour truste in god is but vayne, &  
rather presumption, than verpe  
hope, o; trust, as theirs vndouted- **Iacobi. 2.**  
ly is, which saye p onelpe fayth do  
iustifie

Rom. 2.

Gala. 5.

Heb. 12.

Iustifie man, or is sufficient to saue  
hym withoute good woꝝkes, as S.  
Paule, and James both, do plain  
ly witnesse. Moreover Dauid spe  
keth of the sacrifice of laude, the, c  
and syxte, and the hundzed and. xv  
psalme. Item, in the fyfty psalme  
mention is made of the sacrifice  
of a contrite harte. To be shorte,  
dothe not sainte Paule saye, that  
god is pleased, or appeased with  
the hostes of liberalitie, and al  
mes geuyng? Who is therfore  
so mad to say, that chrystes death,  
& satisfieng foꝝ synne, hath made  
al these oblatiōs vaine, boide, & of  
none effecte? Howe with chrystes  
sufficient satisfaction it doth agre,  
and stand, that the masse is a sacri  
fice (whereby we are made parta  
kers of the passiō of chryst) I haue  
oftentimes shewed alreadye, and  
therefore I wyl nowe passe over  
that

that thing, and reherse mo of their reasons. Urbanus Regius againe thus saith( wylse.)

To rayse vp a new oblation is to sette lytle by the firste. But they that defende the masse to be a sacrifice, do rayse vp a newe oblation. Therefore they set lytel by chrystes oblation, made on the crosse.

He proueth not the second part of this argument, because he sawe that it was playne false, and that it farre passed his witte, and learninge to proue it. For no man setteth vp the masse, but Chyist onely hym selfe (as I haue afoze in sundrye places of this boke declared) and it is not a newe sacrifice, noz yet any other than that very selfe same, whiche chyste dyd ones offer on the crosse, (as saint Chyisostom truly sayth) though the maner in offerynge, whiche Chyste vled in

The. xv. rea  
son.

Homilla. 17.  
in hebre:

v. v.

the



**In objectio**

**The solutio**

**1, 308, 2.**

the tyme of his death, and now is  
vled at masse is not one but dy-  
uers, like as I haue opened before  
so that this reason is playn voide  
and of no strength. Moreover the  
same Regius thus bableth verpe  
fondly. When they say, that sinnes  
be released, and forgiven in the sa-  
crifice of the masse, it foloweth af-  
ter their opinion, that that only sa-  
crifice on the crosse did not satisfie  
for all synnes. This he sayth with-  
out all proufe of his satenge, whi-  
che is very false. For it is true that  
sinnes are released, and forgiven  
by the sacrifice of the masse, & yet  
Christe dyd sufficiently satisfie by  
hys sacrifice offered ones on the  
crosse for all sinnes, as Ihon sayth  
in his first epistle the. ii. chapter.  
The masse, as a meane, and an ap-  
plication of christes bloudy sacri-  
fice offered on the crosse, doth put  
away

awaye sinne, throughe the vertue  
of that sacrifice, so y<sup>e</sup> the releassing  
of sinne by it, is & ought to be ascri-  
bed to chzistes death. We saye by  
baptisme, sinne is forgiven, by pe-  
naunce, faith, hope, prayer, almes  
dedes, w<sup>th</sup> suche other, & yet it were  
great folly, and blyndnes to argue  
ther vpon that chzistes onely sacri-  
fice dyd not satisfie for al sinne.

Now to Luther againe who thus  
reasoneth vngodly.

It is not lefull to set vp any sa-  
crifice to be a woꝛshypping of god  
w<sup>th</sup>out expresse cōmaūdemēt of god  
or w<sup>th</sup>out manifest scripture ther-  
fore, but there is neither expresse  
cōmaūdemēt, noꝛ plaine scrip-  
ture, that the masse is a sacrifice,  
or y<sup>e</sup> the pꝛiest in it shuld offer anye  
sacrifice. Therfore it is no sacrifice  
The first part of this reaso is false  
for Abel offred sacrifice which plea-  
sed god, w<sup>th</sup>out cōmaūdemēt or  
scripture

The xvi.  
reason

The solutio

**Iob. ii.**

**Verities  
not written  
expressely in  
scripture.**

scripture, as the fourth of the Genesis doth testify, and Iob also for his chylderne. Furthermoze al the catholyke doctours are cleane in this opinion, that Chyste at hys laste supper dydde institute the sacrifice of the masse, and commaunded his apostles to offer there at his blessed bodye, and bloude in sacrifice, saienge, Hoc facite in mea commemorationem, Do ye thys for my remembraunce. Luke. xxii. Finally we beleue many thinges not expressed, noz commaunded in the scripture, as the continuall virginite of the mooste blessed, and honozable virgin marpe Chyistes mother, for the denial of the which Saint Jerome called Eluidius an heretike. Also the baptisme of infantes oz babes, can not be pꝛoued by expresse scripture, but only by tradition of the apostelles, as Origen

**O**rigen, Sainte Austen, and Dionise Paules disciple do say. I passe by, diuers other thinges necessary to be beleued, althoughe scripture neither commaundeth them to be done, nor speaketh anye thinge of them, of the whiche I wyll putte forth shortly a booke, god willing. They yet reason thus against the masse.

Fol. clxxv.

Li: 6. co. i Ro.

Aduer. faustia

lib. de. ecclesi

bierarch.

That can not be a sacrifice, whiche the pzeiste doth eate, because a sacrifice is wholly offered to god, and no part of it is turned to mans vse, but the pzeist doth wholly eate the sacramente. Therfoze it is not a sacrifice.

The. xxv.  
reason.

O blyndnes of Luther, dydde not the Jewes eate the paschal, or passeouer lambe, and yet that was a sacrifice, as it appeareth in the scripture playnely? And where he saith, that a sacrifice is wholly offered

Thesolutio



ferred to god, and no peece of it turned to mans vse, that is true only of one kynde of sacrifice, called in greke holocaustum, that is al burnt. for in the olde laue the iewes byd sleve beestes, wich hauynge theyr bowelles taken out were layed hole on the aulter, and burnt, so that of these onelye no part was turned to mans vse, the whiche Martin Luther applieth falsely to all other sacrifices, therefore this his reason is not worth two peason, as this is not made by him

The xviii.  
reason.

The sacrament of the aulter is a gage, or a pledge of gods promise made of the remission of sinne, and obtaininge of life euerlastynge, by the eatynge of it, as it appeareth in Johans gospel, sayeng, he that eateth of this bzeade, shal lyue for euer, therefore that thinge, whiche

Joā 6

is

is consecrate in the masse, can not be a sacrifice, for as much as one thing can not be a gage, and also a sacrifice. Whereto leude Luther without all learnyng.

To this I aunswere bryefely, <sup>The Colate</sup> that the masse is both a pledge, as <sup>on.</sup> surpyng vs of the perfourmyng of gods promysse touchyng remission of synne, and the lyfe euerlasting, & also a sacrifice, in dyuers respectes. For it is a sacrifice, for as moch as it is offered of þe prest to god, after þe churches ordinaunce and a gage, or pledge, in as moch as it is geuen to vs of god, as a certificate, and an assuraunce of forgiveness of synne, and gloze celestiall, at the lengthe to be of vs receaued, throughe the worthy eatyng of Christes bodye. Wherefore thys reason is soyled cleane

cleane. Nowe whan Luther thus  
argueth.

**The .xx. rea-  
son,**

The sacramente is a gyfte, ge-  
uen to vs of god, as chyste sayeth  
Accipite, take ye, this is my body  
but one thinge can not be a sacri-  
fice, and a gyft, because the nature  
of a sacrifice is to be offred to god,  
and of a gyfte to be giuen of god,  
whiche are contrarpe, and can not  
agre together in any one thinge.

**The solutio**

What ignoraunce is this of  
this greate doctour, whome hys  
scholars are not ashamed to call  
Daniel, and the lanterne of the  
woylde, whichè brought the lyght  
into it. If (good chysten reader)  
one thinge coulde not be bothe a  
gifte of god gyuen to man, and al  
so a sacrifice, than Abell dyd offer  
no sacrifice, for those thinges whi-  
che he offered, were the gyftes of  
god, as the text sheweth, no? Aba-  
ham

ham, no? Job, no? the Jewes offer-  
 ynge of beastes, cozne, and other  
 thinges by the comaundement of  
 god had ben any sacrifice, because  
 al those thinges were goddes gif-  
 tes, as al creatures be, accoꝝdꝝng  
 to the pꝛophet Dauids sayenge.

Domini est terra, & plenitudo ei⁹ psal. 23.

The earth is our lordes, and the  
 fulnes of it, are not the pꝛapꝛyng  
 of god, geuyng thanks to hym,  
 the confession of his name, geuing  
 of alines, with many other thiges  
 sacrifices, and yet they ate al gods  
 giftes, as Paul saith. Quid habes 1: Cor. 4.

quod non accepisti? what hast þ  
 (that good is) whiche thou haste  
 not receaued? Therefore the pꝛo- 1 paral. 29.

phet Dauid sayde. Tua sunt om-  
 nia domine, & quę de tua manu ac-  
 cepimus, dedimus tibi. Lorde all  
 thinges are thyne, and we haue gi-  
 uen to the, those thinges, whiche

Ala. we



Nilil deo  
preter q̄ sus  
damus.  
we gyue no  
thyng to  
god besyde  
his owne.  
Q. Nazianze.  
oratione. 16.

**we haue receaued of thy hande.**

**This p church confesseth in the ca-  
non of the masse, sayenge. Offeri-  
mus præclare tuæ maiestati de tuis  
donis, ac datis, hostiam puram, ho-  
stiam sanctam, hostiam immacula-  
latam, panem sanctum vitæ eterne  
& calicem salutis perpetuæ. We  
do offer to thy very excellent ma-  
iestie of thy lyberal oꝝ fre gyftes, &  
thynges geuen to vs, a pure hoost  
a holpe hooste, an vndefyled host,  
holpe bꝛeade, of euerlastynge lyfe,  
and the cuppe of saluation perpe-  
tuall.**

**Lo here thou seeeste, reader, that  
the church, chꝛistes spouse (the fou-  
dation and pyllar of the truth, to  
whome chꝛiste promysed the holpe  
ghost the spirite of truth, whiche  
shulde abyde with it foꝛ euer, that  
it shuld not holly erre in the faith)**  
doth

doth confesse one, & the same thing  
to be a gyfte of God, and a sacry-  
fyce offered to hym. Dought not we  
rather to beleue this, than Mar-  
tyn Luthers folys bablyng, grou-  
ded vppon no learnynge: but of  
this sufficiente. An other argumēt  
of his frampnge is this, whyche  
I do reherse, that men maye se his  
great and exceadyngge ignoraunce  
in scripture, and not for any lear-  
nyng, or strength it hath.

The xx.  
reason

The sacramente of the aulter was  
called of Chyste, whan he dydde  
institute it, the newe testamente in  
hys bloude, as it appereth the. xxi  
of Luke, But nothing can be both  
a sacrifice, and a testamēt, because  
a testament is receaued by the ex-  
ccutour of the maker of it, and a sa-  
crifice is offered to god.

Lu. 22.  
1. Cor. 11.

This reason is easelye  
A a. ii. soyled

Heb. 9.  
Cro. 24.

Joan. 14:

*Testamentum  
est institutio  
percipiendæ  
hereditatis  
morte testato-  
ris obsignata  
Heb. 9.*

soyled, partely for as muche, as on-  
lye the bloude of Chyste is called  
the newe testamente and not the  
fleshe, and that improperly, be-  
cause the newe testamente is con-  
firmed, and establyshed, by shed-  
dyng of it, as the olde was by the  
bloude of beastes. Also the sacra-  
ment is called the newe testamente  
because it is a gyfte of the newe te-  
stament, or a thing bequeathed of  
Chyste therin, as peace is, whiche  
Chyste bequethed to his disciples  
whan he shulde depart from them  
by death, as John testifieth p. xliii  
chaptre. This notwithstandinge,  
it is a sacrifice, for as much as it is  
offered to god at masse, for p quick  
and deade. A testament properly,  
is an ordinaunce of a mans laste  
wyll, concernyng the distribution  
of his goodes, ratified and assu-  
red w his death, as Paule saith,  
and

and so the sacrament of the aulter  
is not called a testament, as it is e-  
uident. Fynally the newe testamēt  
in an other significatiō, containeth  
the lawe of fayth, hope, charyte, the  
commaundementes, counsaylles,  
and the promisses of Chyste, after  
the whiche sorte the sacrament can  
not be called a testament, as cuery  
learned man perceaueth, and ther-  
fore it is called the newe testament  
for two the first causes aboue men-  
tioned, with the whiche it standeth  
very wel, that it is also a sacrifice,  
but of this reason I haue spoken  
inoughe, wherefore let vs here the  
nexte, thus fashyoned out of fas-  
shyon.

The comunyon or housle, of  
one laye man profyteth nothinge  
another. Therefore the prestes  
masse doth nothyng anayle the  
people, but onely hym selfe.

A a.iii.

Dyd

*Testamentum  
de quo christus  
loquitur, est  
ordinatio ui-  
tae aeternae per  
gratiam indis-  
cendae, et bria-  
si morte ob-  
signata quod ideo  
dicitur aeterno  
num quod uita  
aeterna est ab  
aeterno prepa-  
rata electis.  
Et quod illa est  
aeterna.  
Mat. 25.*



ar. xxi.  
reason.

Dyd euer man heare, or reade  
afoze Martyn Luther came, anye  
so fonde and folpsh an argument:  
The apostels of chryste, receauing  
their housell of hym, dydde there-  
wyth profytte vs nothyng, ther-  
foze Chrystes consecration of the  
sacramente dydde profytte vs no-  
thinge, Is this a good reason? Is  
it lyke of the laye mannes recea-  
uyng his housle, and of the prei-  
stes layenge inasse: who, but Mar-  
tyn Luther is so ignoraunte, and  
blynde to affirme that? But the  
blynde leaderh the blynde, tyl both  
fall into the denne of heresye, and  
eternal damnation. Beware, good  
reader, of suche blynde leaders,  
lest thou repente, whan it is to  
late. Againe, thus Luther reason-  
eth, sayenge.

One mā can not be baptised, or  
chrystened for an other, no; inarry  
a wyfe

a wyfe, for an other, therefore one  
can not offer sacrifice for an other,

This is a reason mete for such  
a teacher: why dyd not he as well  
argue thus, one man can not be  
christened, nor marry a wyfe for an  
other, therefore one can not praye  
for an other, nor giue almes for an  
other: Doth not that folow as wel  
as the other vpon his first propo-  
sition: Dyd not Job offer sacrifici-  
ces for his chyldrene? Dydde not  
the preistes of the olde lawe offer  
sacrifices for the peoples synnes?  
Doth not sainte Paule saye that  
euery preist, or byshoppe, is chosen  
to offer gyftes, and sacrifices, for  
mens synnes: beleue not therfore  
good reader, this doctryne igno-  
raunt techer, which erreth so plain-  
ly against gods holy worde, as y<sup>e</sup>  
seest in these arguementes alredye  
recited, that Luther did, & as thou  
shalte

Job. 1.

Leui. 9.

1 Cor. 5.

The xxii  
reason

shalte se in the reasons now follo-  
wyng, of whiche this is one.

The laye people do not offer  
sacrifice, whan they receyue the sa-  
crament, Therfoze þe p̄iestes like-  
wyle do not offre sacrifice, when  
they do eate it, and so the masse is  
no sacrifice.

The solutio

This reason is so slender, and  
weake, that it is not worthe to be  
reherled, much lesse to be confuted.  
The Jewes eatinge the paschall  
lambe, dyd not offer sacrifice, ney-  
ther the layte, nor the p̄iestes, and  
yet the p̄iestes dydde offer hym in  
sacrifyce, befoze they dydde eate  
hym, as the scripture sheweth ma-  
nifestlye, after lyke sorte, the p̄iei-  
stes of the newe lawe, though in  
receauynge the mooste blessed sa-  
crament, they do not offre sacrifice  
yet they do offer the body & bloude  
of our sauoure Christ to god, be-  
foze

foze they take it, as the canon both  
of the greake, and also the latyne  
masse, playnely declareth, where-  
foze this argumente is of no pith,  
ne strength, as y nexte is shewed  
after this maner.

If the masse were a sacrifice, or  
deyded by Chyriste, (as ye say it is)  
than it shoulde folowe, that the a-  
postles at their masses, had offered  
sacrifice, ensuinge therein Chyriste  
their maisters sample, and com-  
maundement, byddinge them doo  
that whiche he had done hym self.  
But they dyd not offer sacrifice in  
their masse. Therfoze the masse is  
not a sacrifice.

The xxiij.  
reason.

Martyn Luther thus trauail-  
leth to proue the seconde parte of  
this reason, whiche is that the apo-  
stles at their masse dyd not offer sa-  
crifice, we reade (saith he) in the ac-  
tes of the apostels, that they dyd  
bryake

The soluti-  
on.



bzeake bzeade about the howses, &  
 so they receiued it (which is vnder  
 stande of the sacrament) and made  
 no sacrifice, because sacrifice was  
 and is now euer offered in the  
 temple, and not in anye pryuate  
 house.

The saluti  
 on.

To this I say that that breaking  
 of bzeade was but a distribution,  
 or a giuing of þ holy body of chist  
 to the people which was befoze cō  
 secrated, & offred vnto god a sacri  
 fice: For that is oftentymes in scri  
 pture, the signification of this  
 worde frangere, to bzeake, as in  
 the prophet Esai the eyght and  
 fyfty chaptre, where we read these  
 wordes frange panem tuum esuri  
 enti, bzeake thy bzead to þ hungry  
 that is, gyue it to hym Moreover  
 there were (belyke) some halowed  
 places about those howses, in the  
 wich the apostles sayed masse, and  
 made

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made sacrifice to god, befoze the  
 temples were buylded. fynally a  
 temple is not vtterly necessarie to  
 offere sacrifice in, as now experieñce  
 of the church declareth, and so by  
 this aunswer, another of Luthers  
 reasons is soyled, whiche is: that  
 Christ at his maundye dydde not  
 offer sacrifice, institutynge the  
 masse, because he was not then in  
 the temple, where sacrificy should  
 haue ben offered, but in the geste  
 chaumber oꝝ a parler, where men  
 dyd vse to souppe, foꝝ yf a temple  
 hadde bene so necessarie to offer  
 sacrificy, that none coulde haue  
 ben offered, excepte in it onelye,  
 than CHRIST had not offered  
 hym selfe in sacrifice at his death.  
 whiche is agaynste the scripture  
 foꝝ than he was not in anye  
 temple, but on the mounte of  
 Caluary

Another  
 reason of  
 Luthers is  
 soyled by  
 the waye.

caluary, as the gospels do playne-  
ly tell. This reason therefore is  
cleane, and clerely doone awaye,  
yet Luther goeth forth thus reaso-  
nyng.

The. xxi.  
reason.

If the masse were a sacrifice  
we myghte therewith worshyppe,  
and honoure god. But we can not  
so do. Therefore it is no sacrifice.

No. 4.

That we can not worshyp god  
with the masse, he goth about this  
to proue, by the wordes of Chyste,  
wrytten y fourth of Johns gospel.  
Oportet eos qui adorāt deū, in spi-  
ritu, & veritate adorare, They that  
do worshyppe god, muste worshyp  
in spirite and truth, therefore the  
masse, which is an outward thing  
can not serue anye thinge for the  
worshyppe of god, as it shuld  
do, yf it were a sacrifice, and for  
that cause it is none.

The solution

This reason is groundded vpon  
the

the yll takynge of chrystes wordes  
 whiche do not exclude al outward  
 thinges from the honouringe of  
 god (as Martyn Luther and his  
 scholers suppose) but they shewe  
 that in the time of the newe lawe, &  
 figures, and ceremonies of tholde  
 lawe shulde ceasse, and be annulled  
 clerelye, so that it shulde be lesfull  
 for men to woꝛshyppe god not on-  
 ly in the temple of Hierusalem, as  
 it was durynge the olde lawe, but  
 they shulde honoure hym in euery  
 place in spirite, & truth. Also chryst  
 ment by those wordes & the errour  
 of the, which did woꝛship god in &  
 hyll, or mountaine called Seir, as  
 the Samaritanes dyd, shulde like-  
 wise be taken awaye, as the text it  
 selfe playnlye declareth, that chryst  
 ment, and therefore this letter ma-  
 keth vtterly nothyng agaynst the  
 sacrifice of the masse, whiche is no  
 cere-



ceremonie of the Jewes law, noꝛ er  
 roue of the gentiles, but a sacrifice  
 instituted by christ at his laste sup  
 per, the whiche he that doth offer  
 deuoutly to god, doth honour and  
 woꝛshyppe hym in spirite & truth,  
 wherefoꝛe this argument is aun  
 swered vnto sufficiently. Martyn  
 Luther wold haue in the new law,  
 no outward sacrifice, suche as the  
 masse is, but only inwarde & spi  
 rituall, as to offer to god our bo  
 dyes in sacrifice thoz we moztify  
 enge our affections, and carnal lu  
 stes, to offer laudes, and thanks  
 to god foꝛ his benefites bestowed  
 on vs, with suche other sacrifices,  
 which euery christen man, & womā  
 offreth to god, & is therby a preist,  
 as Peter & Ihon in the Apocalips  
 do witnes, and there is none other  
 preist no sacrifice, noꝛ preisthoode,  
 but this only. Hitherto Luter, whi  
 che

Rom, 12,

1. Pe, 2,  
 Apo, 1, 2, 5,

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che dyd not se, he was so blynded,  
 oꝛ els he wold not se, such was his  
 myscheuous malyce, that in the  
 lawe of nature, men offered to god  
 outward sacrifices, as Abel, Noe,  
 Melch, and other dyuers, & were  
 not content to honour god with in  
 warde sacrifices onlpe. Also in the  
 tyme of Moses lawe the Jewes  
 dyd likewise by goddes owne com  
 maundemente, why therfore shuld  
 not chursten people after, sembla  
 ble and lyke maner worshyppe  
 god in the tyme of the newe lawe,  
 sythe euery lawe hathe a sacrifice,  
 oꝛ a sorte of sacrifices pꝛopꝛe to it,  
 as a kynde of pꝛeisthode also. Noꝛ  
 it is not to be maruelled at, whye  
 saynt Paule so largely intreating  
 of churistes pꝛeisthode, and of the cō  
 parison betwene hym, and Melch,  
 made no mentyon of the sacry  
 fyce

The. xxi.  
 reason.

Heb. 7.  
The Coluti  
on.

fice of the masse, which is after the  
order of Melchizedech. For sainte  
Paule spekech there only of those  
thinges, whiche myght make any  
thinge for the auauncynge, and  
settinge forth of the excellency of  
Christes presthoode, before the  
presthood of Moyses lawe, to the  
entent, he myght cause the Jewes  
to leaue, and forsake that sacrifice  
of Moles, and cleaue onely to chri  
stes, beynge farre more excellent,  
and of greater strenght to saue mā,  
than the other, to the whiche pur  
pose, it shoulde nothyng haue hel  
ped, if he had entreated of chrystes  
sacrifice vnder fourme of breade &  
wyne, as it is euidente to all lear  
ned men, & therefore in that whole  
epistle to the Hebrewes, Paule ne  
uer spake of that sacrifice, but on  
lye of that, which Chyste offered  
ones vppon the crosse, whereby he  
made

made man perfitte in soule, which  
 thing, al Moyles sacrifices could  
 neuer bringe to passe, and for that  
 cause chryste, whiche offered that  
 noble sacrifice, was and is a preist  
 muche more excellent, than Moy  
 les preistes were. Nowe we se how  
 lytle it maketh against the sacri  
 fice of the holye masse, that Paule  
 spake not thereof in his epistle set  
 to the Hebzeus. Moreouer it folo  
 weth not that the masse is no sacri  
 fice because Paule to þe Hebzetwes  
 spake not of it, for many thynges  
 are true, not ones touched there.  
 Thirdey it was a matter to hard  
 for the capacitie of the Jewes, to  
 perceauie howe the masse shulde be  
 a sacrifice auailable for the quick  
 and the deade, for they neded easye  
 doctrine rather thā hard, as Paul  
 saythe to them the fyfte chapter, &  
 therfore he made no mention of

b.      that



that matter to them. Nowe where  
Luther allegeth the twelke of the  
Romaines, the seconde of saint Pe  
ters first epistle, & the Apocalipse,  
to proue al chysten people prestes,  
he is deceiued shamefully, because  
those textes do proue as well þ̃ all  
chyste folke be kinges as prestes,  
& so they are i dede ipiritually, & in  
wardly, for as much as they do rule  
their affectiōs, & carnal desires w  
the bydel of reason, which is a kin  
ges office, & they offre spiritual sa  
crifices to god, as praier, thākelgi  
uig. &c. being therby spiritual prei  
stes, but not as we be þ̃ haue taken  
preisthode of þ̃ bishop. Hytherto I  
haue reherced M. Luthers reasōs  
against the masse, & the disprouing  
of the also, now let vs se, what one  
of his scolers, called Philip Melā  
cthon hath sayd against the same,  
first this he saith, beside & aboue þ̃  
which I haue already confuted, of  
Luther

Luters his maisters forgyng.

The scripture saith ȳ we are iusti-  
fied, or made righteous by faythe.  
whē we do beleue ȳ oure synnes be  
forgiuen for christes sake; now if ȳ  
masse do take away the synnes of ȳ  
quick, & the dead, thzough ȳ worke  
done, our iustificatiō shulde happē  
by the worke of the masse, and not  
of faith, which ȳ scripture suffreth  
not, it foloweth therupon that the  
masse is no sacrifice, putting away  
the synnes of the quicke, and dead.

The. xxviii.  
reason.

As touching ȳ first parte of this  
reason, whiche is ȳ we be iustified  
thzough faith, whē we do beleue ȳ  
oure synnes are forgiuē vs for chri-  
stes sake, I saye ȳ it is not sufficiēt  
for the attaynemente of rightous-  
nes, and remission of oure synnes  
to beleue that they be remitted  
for Christes deathes sake, excepte  
we forsake also our synnes, and do  
diuers thinges therunto necessary

The solutio

b.ii.

by

by the assignement of god in scrip-  
ture, as I mynd to declare in my  
boke of iustification, whiche god  
willing I wyl shortlye put forth,  
therefore now I let that passe, and  
touch the seconde peece of this ar-  
gument, whiche is, that yf by the  
wozke of y<sup>e</sup> masse we shuld obtaine  
remissio<sup>n</sup> of our sinnes, thā it shuld  
not come by faith. This propositi-  
on declareth y<sup>e</sup> autours ignoraunce,  
or els his malice, cōceiued against  
the truth and the clergy, of whom  
he doth falselye reporte, that they  
saye, that the masse of it self, with-  
out faith in chrystes death, shulde  
brynge to vs remysion of our syn-  
nes, where they affirme with saint  
Paul, that our righteousnes, doth  
come by faith, and that withoute  
fayth no mā can please god. These  
are all very true, remissio<sup>n</sup> of sinne  
commeth by the passion of Chryste,  
by

Rom. 7.  
Heb. 11.

by the masse, by baptisme, by faith  
 by penaunce, by hope, by feare, pray  
 er, fastinge, almes dedes, and such  
 other, as the scripture sheweth, but  
 onely chrystes death is the merite  
 of grace and rempytion of synnes,  
 Therefore this argument is of no  
 force ne pith, as in dede this is not  
 which he maketh after this sorte.

The. xxvii.  
 reason.

It is an horrible thinge to at-  
 tribute, or ascribe, as muche, & as  
 great vertue to the priestes worke  
 which he doth saiege masse, as to  
 chrystes death. But they y<sup>e</sup> affirme  
 the masse to be a sacrifice, abolysh-  
 inge the synnes of the quicke, &  
 the dead, do no lesse giue, & ascribe  
 to the priestes worke, then to chry-  
 stes death, Therefore the masse is  
 no suche sacrifice.

He proueth not the second part  
 of this argument, whiche is verpe  
 false, but only saieeth it, as though

The solution



his sayeng shuld be sufficient with  
out all proufe, to berefy his deuelys  
the purpose. All catholyke peo-  
ple do beleue that by the masse the  
synnes of the quicke, and dead, are  
forgiue, as by an applyeng of chri-  
stes death to vs, & by y<sup>e</sup> vertue ther  
of, and that not by the priestes  
wozke chiesly, but by chrystes owne  
wozke, offering him selfe in sacry-  
fice to his father, by the ministry  
of the priest, sayeng masse, & this is  
not to ascribe as to y<sup>e</sup> priestes dede  
oz wozke, which he doth in y<sup>e</sup> masse,  
as to chrystes death, which Melan-  
chon falsely sayth we do, y<sup>e</sup> defende  
the blessed masse to be a sacrifice,  
pacifyeng gods w<sup>r</sup>ath. Moreouer  
he sayth, that synne can not be van-  
quysshed, and ouercome but by  
sayth in Chryste, as Paule sayeth  
the fift to the Romaynes.

Woe iustified throughe faith haue  
peace

The xxix.  
reason.

peace, wherefoze the payne, which the soules departed in grace (and are not yet in heauen) do suffre can not be ouercome by the applyenge of an other mannes worke, soch as the masse is, sayde by a pzeiste, and therefore the masse is no sacrifice profitable for the deade, to deliuer them fro the paine, which they do suffer, to make them cleane, that they maye entre into heauen.

**A** wonderful blyndnes of this man, whych sawe not, that iustification byingeth remission of mortall, and deadly synnes, whyche they obtained, whyle they were here liuing, whom being dead the masse doth auayle, for the remissio of venial synnes, and the releasing of their tempoꝝall paines, whyche they suffre, because, whan they lyued in this world, they did deserue and merite that not onely masses,  
(As

The solution

Ad dulcitū  
questi. x  
in eucha. 109

Urbanus  
Regi' false  
ly reporteth  
of prestes  
as many o-  
ther do,  
that they  
make mar-  
chaundise  
of the masse

Gene. 1.  
Mat 10.  
Rom. 1.  
1. Cor. 9.

(as saint Austen affirmeth) but al-  
so prayers, and psalmes of the quick  
shuld profit thē, if they were apply-  
ed to thē, therfore this Melanctho-  
ns reason is clerly of no value  
ne force. Urbanus Regius dothe  
falsely, & spitefully saye, that the  
preistes, ydell fellowes, do make  
marcaundise of the masse, leste  
to be a memorie, and remem-  
braunce of y death which brought  
lyfe. For they do take moneye for  
sayenge masse as a stipende, and  
wages of their labours to liue by  
accoordinge to their vocation, and  
maner of lyuing. Is it not lesfull  
for them to take somwhat for that  
their seruice, for as muche as eue-  
ry man maye lyue by the swete of  
his face, as god sayde to Adam,  
that he shulde: doth not Christ say  
that the workeman is worthe to  
haue

haue his wages for his labour:  
 Doth not also saynte Paule saye  
 that they ought of duetie to geue  
 temporal sustinaunce, and goodes  
 to them, of whom they had recey-  
 ued spiritual thinges: May not a  
 p̄ieste take money for his susty-  
 naunce, whan he p̄ayeth, and sai-  
 eth masse for the people, as well as  
 the p̄eacher for his sermons, whi-  
 che maye lefully lyue by that hys  
 labour, as Paule declarethe the  
 ninth chapter of the first epistle to  
 the Cozinthians: Therefore we  
 p̄iestes make no marchaundise of  
 the masse, like as the p̄eacher doth  
 not of his p̄eachinge, Howe good  
 Chyristen reader, thou hast not one-  
 ly the truth of this matter set forth  
 at large in this booke, but also a cō-  
 futation of al, that Martin Luter  
 (which of al men first began to ba-  
 ble against ȳ blessed masse), could  
 wryte

Rom. 15.

peroratio.



write for the maintenance of his  
heresye, to the which I haue added  
some other of his scholers argu-  
mentes, with a reprouynge also of  
them, so that no man can hereafter  
excuse him selfe, though want of  
knowledge of the truth, which wil  
reade ouer this boke withoute all  
affection diligently, more conside-  
rynge what is therein sayde, than  
who sayde it, and set it forth to be  
redde of all men:

Accepte in good worth, gentil  
reader, this my endeuour, and la-  
bour, taken to profyt them, which  
eyther be cleane rude, and vnlear-  
ned, or els haue but lytell knowe-  
ledge, and vnderstanding in scryp-  
ture, for learned men haue no nede  
of this my laboure, whereby the  
truth is declared after a grosse,  
and a rude fashyon, for the easier  
vnderstanding of the vnlearned,  
for

for whom it is done. The grace of  
 god be with the good reader, and  
 kepe the from all heresye, or sone  
 delpyuer the from it, yf thou be alre-  
 dye therewith infected, and popso-  
 ned, that thou stedfastely and vn-  
 doubtedly beleuinge all thinges  
 pertaining to a chrystien mans be-  
 leefe, and obseruinge goddes com-  
 mandementes, mayest, at the ende  
 of thy lyfe, come to that ioy which  
 god hath prepared for hys true  
 louers, & chryst our sauour  
 [most dearly hath boughte  
 for the same, with shed-  
 dyng of hys pfectous  
 bloude, to whom  
 be gloze, ho-  
 nour, and  
 imperye  
 for  
 ever. Amen.

# Faultes escaped in the printynge,

Fol. pa. li. faut correctiō  
 12 perfectō: perfectō  
 39 1 12. after this word  
 (name) lacketh these wordes in eue  
 ry place:

42 2 21 ipfarū : ipforū  
 43 1 1 reade That is.  
 43 2 7 quod: quoddā  
 44 1 8 reade Againste  
 whose fonde, &c.

46 2 17 iudea: iudeæ  
 48 2 2 the tribe: þ tribe  
 50 1 20 ecclesiā: ecclesia  
 58 8 18 ecclesiā: ecclesia  
 60 2 against þ first lyne in  
 the margin, reade, λειτουργοντων,  
 for λειτουργοντων.

70 2 in the margyn reade  
 θυσιασμεριον,

76. 1 9. reade of the sacrī  
 fice (therby vnderstandyng the bo  
 dy

by of Christ offered at masse in sacrifice to god, whiche the counsaile commaundeth to be geuen to the sycke befoze he depart, if he aske it)

76 2 17 for the consecration  
reade the sacrament of the aulter.

77 2 4 Romanes: romanes

78 1 21 posyt: posyt

82 1 13 sacrificanerit: sacrificauerit.

83 1 22 Andzew: Andzew

87 1 3 craftis: craft

92 2 19 heuen: heuon

95 2 19 sanguis: sanguinis

97 2 19 wpt: wpyth

99 2 2 lacketh. (in) afoze the  
first word.

103 2 5 conuiuiū: conuiuiū

105 1 11 figmnetū: figmentū

106 2 3 sacerdos: sacerdos

1011 2 4 sunt: sunt

1042 1 13 cōscientiā: cōsciētia



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cf.

